

# THE AMERICAN MISSIONARY

THE CONGREGATIONAL HOME MISSION-  
ARY SOCIETY.

THE AMERICAN MISSIONARY ASSOCIA-  
TION.

THE CONGREGATIONAL CHURCH BUILD-  
ING SOCIETY.

THE CONGREGATIONAL SUNDAY-SCHOOL  
AND PUBLISHING SOCIETY.

THE CONGREGATIONAL EDUCATION SO-  
CIETY.

THE CONGREGATIONAL BOARD OF MIN-  
ISTERIAL RELIEF.

JULY, 1909



# THE AMERICAN MISSIONARY

JULY 1909

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287 FOURTH AVENUE, NEW YORK.

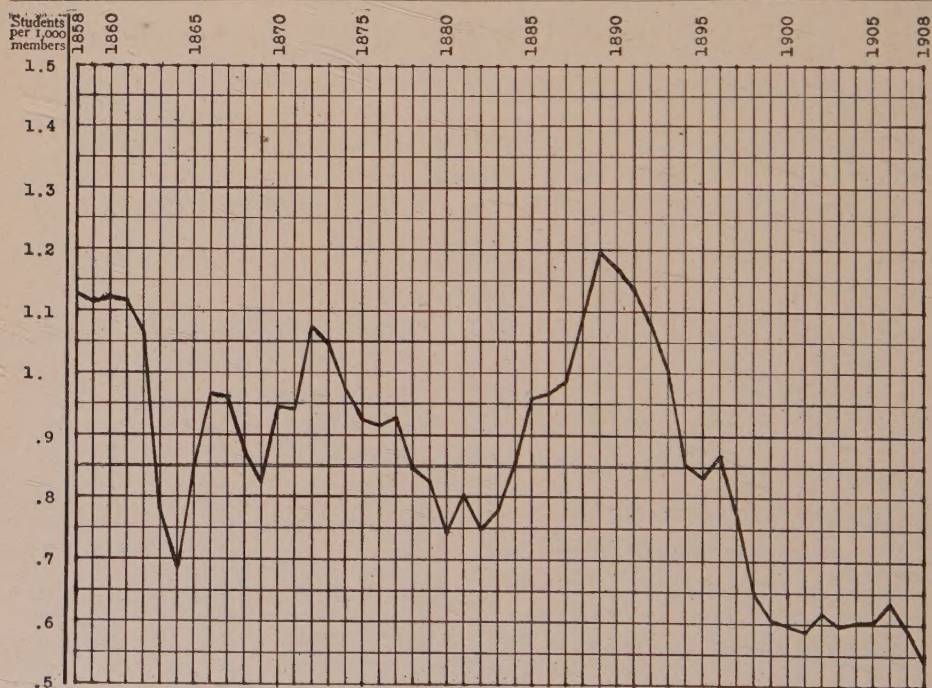
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# THE MINISTERIAL SUPPLY

A ministry adequate in number and effectiveness is a prime need of a Christian Church. It is a requirement based upon good sense and upon experience that a Church should train its own ministers. In the light of these two facts, the following table taken from the Year-Book showing the total number of students in Congregational seminaries each year for fifty years past, and the diagram showing the relation which the enrollment of each year bore to the entire membership of the churches, are full of suggestion. A few among many considerations which have bearing upon the problem are given at the bottom of the page.

Year	Stu- dents	Year	Stu- dents	Year	Stu- dents	Year	Stu- dents	Year	Stu- dents
1859	285	1869	247	1879	315	1889	588	1899	381
1860	312	1870	290	1880	296	1890	591	1900	378
1861	293	1871	294	1881	309	1891	596	1901	379
1862	268	1872	342	1882	300	1892	585	1902	401
1863	203	1873	339	1883	309	1893	564	1903	393
1864	181	1874	329	1884	344	1894	498	1904	405
1865	224	1875	312	1885	401	1895	503	1905	411
1866	258	1876	320	1886	422	1896	532	1906	440
1867	267	1877	340	1887	452	1897	480	1907	417
1868	254	1878	318	1888	519	1898	408	1908	389



1. A considerable number of students with the Congregational ministry in view are studying in other than Congregational seminaries.
2. In all Congregational seminaries, but especially in one or two, there is an appreciable body of non-Congregational students.
3. A larger proportion of theological students than at any time in the past are not looking forward to the pastorate, but are expecting to engage in educational or social service or in some other form of religious work.
4. The relation of the ministerial supply to the demand will be suggested by the fact that we lose about one hundred ministers each year by death and not far from the same number through transfer to other callings, while only seventy-five men were graduated from the eight seminaries of the denomination last year.
5. The Congregational Education Society is doing what it can with the limited funds contributed for student aid, to enable worthy students to go forward with their studies without delay.



# THE AMERICAN MISSIONARY

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NEW SERIES  
VOL. I. NO. 4.

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## THE LAST WORD AS TO THE JOINT CAMPAIGN

THIS issue of THE AMERICAN MISSIONARY appears during the closing days of the most comprehensive missionary campaign ever carried on among the Congregational Churches. The cause of World-Wide Missions has been presented in 250 centers to representatives of 2,500 churches. The effort has revealed a deep interest. It will produce a deeper interest. Not for a number of years have the regular receipts of the Societies been so large as the past few months. We look forward with the hope that we are to have new power to press for the extension of the Kingdom of God. Spiritual quickening, too, will come as we devote ourselves to the work for which Christ came to earth.

None of these results, however, can appear in its fullness unless the immediate object of the Campaign be attained, viz., the securing of a minimum of \$300,000 of special gifts with which to clear the three larger Societies from debt. All pledges have been made on condition that this be reached by July 1. We must not fail in this day of opportunity and of crisis. There is still time to help. Let us carry the amount above the \$300,000 on toward the half million.

Send pledges, payable during the next six months, to WILLIS E. LOUGEE, Secretary Finance Committee, 287 Fourth Avenue, New York.



# THE CONGREGATIONAL HOME MISSIONARY SOCIETY

The long delayed Handbook of the Society will soon be out. It gives a list of officers and representatives, an outline of the organization, statistics of the year 1908-9, a historical sketch, a list of publications, etc. It is just what we have long needed. Send for as many as you can profitably place.

\*\*\*

Hartford Seminary celebrated its seventy-fifth anniversary May 23 to 26. All honor and gratitude to this school of the prophets. Dr. R. F. Horton, of London, in his address at the closing service, spoke with wonder and admiration of the completeness of the equipment of our American seminaries for training ministers, adding that nothing like it is known in England.

\*\*\*

Rev. G. J. Powell, who for an extended period has had oversight of our work in North Dakota, and for the last two years of Montana as well, has been asked by the Executive Committee to give his whole time to the latter state. He has consented, and will make the change some time this fall. This action is taken at the suggestion of many of our ministers in Montana, and with the conviction that Mr. Powell can lead our rapidly developing work in Montana to large results. He will probably reside at Billings, and from there will roam over a territory as large as New England, New York, and West Virginia.

\*\*\*

Dr. Mills has this spring added another to the many proofs which he has given of his sense of responsibility as President of our Society, and of his devotion to the home mission cause, by responding to the invitation of three eastern State Societies to address their annual meetings. By careful combination of dates he was able to speak in Maine, Massachusetts, and New York, without missing a Sunday from his own pulpit. From all three states there have come the warmest expressions of appreciation of his strong and vital addresses. Those who are associated with him in this service are grateful to him for his untiring labors, and to the generous church which he serves for its contribution to home missionary work both directly and through its pastor.

\*\*\*

In many ways evidence accumulates that missionary interest springs everywhere out of knowledge of the need. The following extract from a letter written by a pastor to one of our State Superintendents is an example in point. But the trouble is that only one out of ten thousand actually comes into contact with the mission field.

I have a man in my church who is interested in Oregon. I preached a missionary sermon Sunday and he came to me with this proposition. He has visited ——— district, and says it is religiously neglected. His proposition is this: If the Missionary Society will put a man there, he will stand under the expense of his salary. That is, he will make up what the people do not contribute. He thinks it would be well for the people to do something for themselves, and he would make up the deficiency.



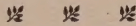
Wyoming is a pioneer state and has proven a pioneer in helping the mother society pay its debt. Last year Superintendent Gray asked his churches to assume their per capita share. Every one responded. The returns are now all in, amounting to \$300.02. This increases the Wyoming contribution to home missions to the sum of fifty cents per member for the year 1908-9. Congratulations to both givers and recipient.



The ideal church is one which enjoys a continuous revival, provided of course that revival be of the substantial and wholesome sort. The same thing may be said of a home missionary society. If throughout our whole force of workers, from the general office through the ranks of superintendents and missionaries, we could all have a constant and heartfelt sense of human need and of the Gospel's power, and could labor in the fullness of the Holy Spirit and of sacrificial devotion for winning men and building up the Church of Christ, we would certainly accomplish vastly greater things than we are now doing. Let us remind ourselves afresh what it means to be Christ's ministers, and with faith and prayer seek to attain the highest measure of spiritual fruitfulness possible to us.



Many of our churches support a home missionary pastor. We noticed the other day in the calendar of a certain church an announcement of the "home mission field of this church," giving the name of the field. We commend this custom to the attention of churches who are generously maintaining specific home missionary undertakings. Our ministers, we are sorry to say, move frequently, and the endeavor to follow an individual with the gifts of a church is attended with more or less perplexity, but if the gifts of the church are devoted to the preaching of the Gospel in a certain place, a portion of the difficulty is removed. The only disturbing circumstance then will be the progress of the church toward self-support, a circumstance which is in itself so gratifying that some inconvenience may well be incurred for the sake of it.



We wish again to call attention to the fact that a friend of the Home Missionary Society and a believer in the saving power of the truth as it is in Jesus Christ is ready to send a small number of copies of single Gospels to anyone who will distribute them with care, and will also furnish them at a nominal rate to those who desire larger quantities. There must be many of our home missionaries who live in communities where there is need of attention to this matter of distributing copies of the Bible or parts of it. Then, too, in every community—and in almost every home, for that matter—there are those who need to have God's Word brought to them in such a way as to excite fresh interest in reading it. If you see an opportunity to do good by distributing these Gospels, write to this office and we will forward your name.

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### LABORERS WORTHY OF THEIR HIRE

The Bowery Mission Free Labor Bureau in New York is prepared to supply any number of men, for any kind of labor, at a moment's notice. Within the past twelve months their cashier has paid out \$1,453.86 for railroad expenses on thousands of worthy, willing, and able-bodied men, to all parts of the country. Address John C. Earl, Financial Secretary, 92 Bible House, New York City.



# IN THE ITALIAN QUARTER OF NEW YORK

By Joseph H. Adams, Brooklyn, N. Y.

THE old original Italian quarters in New York City were commonly called "hotbeds of crime." For years the worst of the inhabitants of southern Italy and Sicily have poured into certain districts of New York and the surrounding country, and these aliens have given the police no end of trouble for the past fifty years or more. The "Black Hand," the "padrone," and the "vendetta" gangs have opposed government and tried to overthrow social and moral standards, and it was not until strenuous laws and immigrant regulations had been enforced that this undesirable tide was in a measure checked. The fines imposed on the steamship companies and the very rigid rules carried out by Commissioner Watchorn at Ellis Island have resulted in the careful sifting that debars a greater portion of the really undesirable and criminal classes.

Years ago the Italian quarter properly extended three blocks each way from the famous "Mulberry Bend," the turn in Mulberry Street just above Worth that has since been obliterated on one side by that garden spot and playground, Mulberry Bend Park. For years the buildings which stood on this now beautiful spot were known as the blackest holes in New York City, and the number of crimes committed around these two blocks was a disgrace to a community of civilized people in which progress is the distinctive characteristic. This locality, from Five Points up to Canal Street, was so infested with the worst and most desperate thieves and murderers years ago that it would cost a detective's life to try to ferret out suspected criminals. When the old buildings were razed to the ground and the foundations brought to view, numerous passages were found that

led from cellar to cellar, and several under the streets, so that pursued criminals could make good their escape through these hidden "undergrounds." When excavating and leveling the ground for the present park, it was a common thing to unearth bones and scraps of clothing—grim reminders of some uncanny burial in a back yard, the result of a murder or "unknown death." The police records show that many who were enticed to the buildings in this section from 1830 to 1870 were lost forever, swallowed up without a trace, but the ghastly disclosures of years later bore the mute evidence of past crimes.

Since the great influx of the Italian race into this country a quarter of a century or more ago, the limited district about Mulberry Street east and west as far up as Bleecker Street and between the Bowery and the boundary line, Center Street, could not hold the ever increasing population, and since about 1870 the Italians have spread to the four quarters of the city, to Brooklyn and the Bronx, and to the colony known as "Little Italy," located on the East Side between Ninety-fifth and One Hundred and Tenth Streets from Second Avenue to the East River. The largest Brooklyn settlement is known as "Paradise Park," a low stretch of land thickly populated with Italians, extending from Blythebourne to Bath Beach between New Utrecht and Twelfth Avenues. This section gives the police of Brooklyn considerable trouble, for here stabbing affrays, "Black Hand" tragedies, and murders occur often. A large percentage of the criminal court cases involve Italians, as their quarrelsome, hot-headed ways and their thirst for revenge to right some trivial offense or imaginary insult lead them into all sorts of trouble, which fre-





ITALIAN CHILDREN IN REAR YARD OF A MULBERRY STREET HOUSE.

quently results in a murder. The educated Italians refrain from disturbance of any kind, and try as far as possible to quell any riotous feeling

among the others; but in the lower classes that colonize here instead of spreading out over the country, there will always be more or less trouble





REAR OF A TENEMENT IN 'THE ITALIAN QUARTER.

until education and mission work shall appeal to the better side of their natures and give them something better to look forward to than chicanery, cheating, and intrigue, combined with stealth to carry out some blackmailing scheme against their more prosperous neighbors.

The Italian quarter is the home of the padrone system, and while the police and the Gerry Society have been instrumental in breaking the backbone of this oppressive system with regard to the children, who in former years were compelled to beg, steal, and prey upon the public by eliciting alms under



false pretenses; no amount of pressure brought to bear on the heads of these alien companies has been effective in breaking them up. In fact, the strongholds are either unknown, or if in sight, the head of the padrone colony cannot be found. He "is not known," and it is the policy of those around him to know nothing about him, his whereabouts, or his business. The monstrosity, the oppression, and the penalties of this system are little known to the average New Yorker, but many sad-eyed Italians are selling fruit in the streets, working on boot-black stands, grinding organs, gathering rags, and looking over the dumps at the river wharves, half or more of whose earnings are going into the pockets of the lazy padrones who "toil not, neither do they spin," but live in luxury and on the fat of the land through the sweat of their feeble countrymen's brows.

From certain alleys, every morning bright and early one may see the procession of push cart fruit venders—slaves of the system, for the padrones are large wholesale purchasers of fruits, nuts, and flowers. Each peddler has his cart and number, and is accountable for his load of fruit. Not one can escape the lash of the system, and should any of them get into trouble and be arrested word is quickly passed and a bondsman soon appears. The padrone knows his men and watches over them, protecting them—not for themselves, but for his profit. Then at night when the returns come in each peddler is given a daily pittance, and the balance goes to the lord and master, for does he not own the cart, the fruit, and—yes, and the soul and body of the peddler, who is kept in constant fear and slavery through the system?

The writer has stood near a run-



A GENERAL STORE IN THE ITALIAN QUARTER.





AN ITALIAN SPAGHETTI SHOP.

way leading to a basement and watched no less than fifty organ grinders coming home after a day's work, each with the same sort of instrument, and having entered the basement the organs were wheeled in and arranged along the wall in rows. The "agent," a trusted confederate of the padrone, received the money collected by the Italians, who were then handed checks for the day's work. Sometimes a

lively scene follows small receipts, and on several occasions in the same night the writer has seen tired organ grinders thrown down and their clothing searched. One suspect who had saved some small change in his coat lining was treated to a sound thrashing, and he dared not cry out, for the system is so subtle and sure that any offense against the "head one" would bring on disastrous results.



Huddled in the closely confined quarters of the Italian tenements there are numerous artificial flower establishments, where great numbers of Italian women, girls, and children work about long tables, deftly fashioning bits of cloth into bunches of gaily-colored flowers for cheap decorations of all sorts. Many of these girls have come over from Italy ostensibly to visit aunts and uncles, who vouched for their maintenance and support, but who in reality sell them or their labor into the padrone system. Little does the child or young woman know that she is to enter a form of slavery. She is put to work in a flower shop or at sorting rags to work out her passage money, and it takes oh, so long! because she does not know how much

she earns—that is kept from her. She is ill fed and poorly clad, and thrown into company with women of sensual habits, lewd thoughts, and demoralizing language, and the evils of such a life constitute one of the curses of the densely populated Italian districts—the padrone system again, which is felt in every section and in every household.

Throughout the Italian neighborhoods one will find basements in which rags are sorted—rags of all kinds and colors, some filled with disease-breeding germs and all more or less filthy—for it is almost alone the Italian who will gather rags, bottles, and discarded household articles from the ash cans and streets, sort and classify them, and get something out of them. The Italians of the tenements and slums—those of them who will work—always select that class of occupation which offers the least resistance. They will stand all day in the street beside a push cart full of fruit or peanuts, but few are found in factories or shops where skilled labor is employed, or in any of the callings where other nationalities abound. To be sure, the Italians will work on subways, tunnels, ditches, foundations, and other work where the highest wages are paid and the least brain work required. As a gang foreman of a squad working on the tracks of a railroad once said, "They make good mud-slingers, but very poor soldiers." The remark was made after one of their number accidentally stepped on a third rail and was instantly killed. The fifty or more laborers lost their heads completely. They were panic-stricken, and ran in all directions like a scattering flock of sheep, and it was not until the foreman shot his pistol into the air that they stopped and returned, knowing well that trouble would be the result of disobedience, for the padrone got them their jobs and he grafts some of their wages. The tribute paid to these usurers is the blood money wrung from these simple-minded sons and daughters of



AN ITALIAN BREAD VENDER.



Italy, held under the lash through ignorance of our laws and customs, whereas they could become independent and properly self-supporting under other conditions, and if educated, many of their troubles could easily be overcome.

There is not an article of food or clothing that does not find its way into the Italian section at one time or another, and some of them are manufactured right in the neighborhood for local consumption. Mulberry and Elizabeth Streets from Worth to Grand or to Bleecker Street present an interesting panorama, closely resembling the quarters in Rome, Florence, and Milan, where the general melange of humanity and its needs are jumbled together in an indescribable mass. The street and sidewalks teem with merchandise on stands, push carts, old wagons, and trays strapped to the shoulders of the vendors, for no reasonable chance to attract the purchaser is lost by the Italian merchant. As one passes along the street, it is impossible to take everything in at one trip. The shops overrun with all sorts of wares, both foreign and domestic, and mingled with the Italian names of the wares and their prices, are the gaudy signs of cheap domestic manufactured soaps, washing powders, and matches. Bread is seldom sold within the buildings except on rainy days. It is placed outside on wooden trays, and even hung up on the sides of the buildings on nails to attract attention. Tubs of pickles that can be smelled a block away, dried fish, baskets full of dandelion plants fresh from the country, barrels of vegetables, tubs of dried beans and peas, cocoanuts, bananas, strings of red peppers and garlic, bladders full of imported lard, bundles of kindling wood, dried beans, and links of sausages, are but a few items of the miscellaneous assortment that one sees in traveling but a few steps. Here and there throughout the districts one will see the spaghetti shop, outside of which the "green" article, fresh from

the macaroni press, is hanging on long poles and moving in the breeze as a field of ripe wheat is swayed by the wind. Inside the shop are also rows of poles loaded with spaghetti, and with the often filthy conditions prevailing in these shops and the dirt blown on the macaroni hanging outside, one can imagine the great amount of filth, disease germs, and other impurities the Italians take into their systems through this one medium alone.

One of the greatest benevolent features that can be carried out in the Italian sections is to teach the children the English language and get them into the schools and keep them



ITALIAN SCHOOL CHILDREN.

off the streets and away from the demoralizing influence of the men and women of questionable character who inhabit these localities. In recognition of the advantages of education to these alien children of the old quarters, the Board of Education of New York City maintains a school especially for Italian children, the same as it does for the Negro children, in the district lying between Twenty-third and Thirty-fourth Streets and



Sixth and Ninth Avenues, and in this school particular attention is given to teaching not only the English language, but the advantages of freedom, its proper meaning and limitations, and in so doing it is calculated that in time the oppression practiced on the ignorant classes will be done away with. There are certain conditions, however, that cannot be met in this way, but these are well within the scope of mission work, for that which is already being done is meeting with good success. The city is doing what it can in the way of schools, dispensaries, and tenement house regulation, but the personal side of the inhabitants of these quarters can only be reached by the mission workers, and those directly interested in the personal conditions and habits in these people.

### KEEPING THE PLANT RUNNING

Here is the way one pastor, Rev. Quincy L. Dowd, of Roscoe, Illinois, in a recent sermon put before his people their connection with the world-wide mission work of the denomination. The corporation which he describes makes material assessments and declares spiritual dividends. Only those who believe the spiritual more important than the material are likely to take much interest in its affairs.

To be a member of a Congregational church means that one is admitted to a great stockholding corporation of God's Kingdom. That is to say, in just our missionary work alone there are invested assets of six million dollars scattered in all parts of the world, represented by mission premises and homes, by school buildings, by colleges and seminaries, and by hospitals. This large sum in Congregational assets means that each one of the six hundred thousand adherents of our faith is an actual holder of ten dollars worth of stock in this property. It might be well to issue certificates of this stock, so that when we receive a member there should go with the name on the church roll a stock certificate for ten dollars. This would indicate that you and I are to take the business of God's Kingdom seriously, and see to it that each one of us keeps his own share of stock well looked after by

paying, if possible, at least the average assessment on it of \$2.85 per annum necessary to raise the two million dollars called for by the Apportionment Plan. I must confess that it adds immensely to my own comprehension of the importance of being a Congregational Christian that our churches have so large an investment in Christianity over the globe—that I can help utilize six million dollars worth of the noblest and most spiritually productive property in God's universe. I feel the better Christian, the larger man, whenever this fact comes to my mind.

Dividends on this stock are declared in Heaven, and are allowed to accumulate there as a grand treasure, or fund, which we shall need to draw on when our turn comes to join the innumerable throng of saints and angels in light. But there are also large dividends distributed here and now. In our foreign work there are 594 missionaries and 554 churches with 71,137 members. Last year 6,407 were added to these churches, of such as are being saved. During the same time our American churches increased in number by 66 and in membership by 12,190, and there was a net gain of 14,003 in our Sunday-schools. But it is impossible to tabulate the full story of Christian dividends which accrue to our everlasting gain. You may be sure that Jesus sits over against the treasury and reckons all this with unerring eye.

Are those who are parents concerned that their children shall realize their relation to this great business? Would you have the idea take its place in the young mind and soul?—"I, too, have a share in the great Congregational Church wealth and belongings at Peking, at Constantinople, at Okayama, in South, East, and West Africa, in Nashville, in New Orleans, in Los Angeles, in the Hawaiian Islands, and elsewhere, both in America and Europe. The Lord notices what I offer. He can look through the little envelope and tell whether it has in it a nickel, a dime, or a dollar, or He knows whether I forgot it entirely and do not care for any stock in His great work of saving men from sin and misery everywhere."

No one of us is so poor, so young, so aged, as not to be able to have a part in God's eternal business and its running expenses, both at home and in all lands where the Gospel is to be preached. Ex-President Roosevelt did good work when he gave us the maxim, "Let every man at least pull his own weight." Let us do that, and a little more. How does the faith and religion of Jesus strike its new believers in Japan? They say, "Why, it is a religion that expects you to do things." And they have sounded the keynote of our salvation, for it was heard in Heaven, "Blessed are they that do His commandments."



# A STATISTICAL CATECHISM

QUESTION. In how many states and territories did the Congregational Home Missionary Society carry on work during the year ending March 31, 1909?

ANSWER. Twenty-nine.

Q. In how many did the Constituent State Societies carry on work?

A. Sixteen.

Q. In all these states and territories, how many missionaries were under commission for the whole or part of the year?

A. Sixteen hundred and forty-two, which is thirty-five less than last year.

Q. How many churches and preaching stations were cared for by them?

A. Twenty-three hundred and sixteen, which is four more than last year.

Q. How many Sunday-schools were connected with these churches?

A. Twenty-one hundred and twenty-five, which is seventeen less than last year.

Q. How many new churches were organized during the year?

A. One hundred and fifty-one, which is thirty-three more than last year.

Q. How many new church buildings were erected?

A. Ninety-four, which is four less than last year.

Q. How many parsonages?

A. Thirty-three, which is six less than last year.

Q. How many churches came to self-support?

A. Ninety-four, which is four less than last year.

Q. How many formerly self-supporting were compelled to ask aid again?

A. Fifty-seven, which is twelve more than last year.

Q. How many of the churches above mentioned held services in foreign tongues?

A. Three hundred and sixty-three,

which is fifty-seven more than last year.

Q. What were these tongues?

A. German, Bohemian, Italian, Swedish, Danish-Norwegian, Welsh, Finnish, Armenian, Spanish, French, Syrian, Polish, Turkish, Albanian, Greek, Portuguese, Croatian, and Slovak, eighteen in all.

Q. Among what immigrant people was the largest work carried on?

A. German. Seventy-six churches used that language.

Q. What were the receipts of the Congregational Home Missionary Society for the year?

A. The figures are as follows:

From contributions .....	\$108,262.96
From legacies .....	119,874.02
From Constituent State Societies .....	27,645.66
From investments .....	13,920.51

Total ..... \$269,703.15

Q. What were the total receipts of the Constituent State Societies?

A. \$275,974.54.

Q. What, then, were the total home missionary receipts of the year?

A. The sum of the above, minus the amount sent by the National Society to the State Societies (\$22,702.18), or \$522,975.51, which is \$21,744.60 less than last year.

Q. What was the debt of the Home Missionary Society March 31, 1909?

A. \$139,083.77, which is \$7,202.10 less than a year ago.

Q. What was the expenditure for the year by the National Society for missionary work and general expenses?

A. \$262,501.05, which is \$3,639.43 less than last year.

Q. What was the primary aim of the expenditure and effort described?

A. To bring the people of this land to accept the Lord Jesus Christ as their Saviour and conform their lives to His example.

Q. What was the secondary aim of it?



A. To extend the Congregational spirit and polity by increasing the number of Congregational churches.

Q. What was the most unpleasant feature of the year?

A. The transfer of our mission work in Cuba to a sister denomination because of a lack of funds.

Q. What was the most encouraging feature of the year?

A. The rapid growth of the work in the Dakotas, Montana, and Washington.

Q. Are any states expecting soon to come to self-support?

A. Washington and Minnesota are expecting to do so next year.

Q. What was the average gift from each member of the Congregational churches?

A. Forty-two cents.

Q. What was the average gift per member by states?

A. [It should be understood that the following list covers all contributions to the National and State Societies, but does not include City Missionary Societies. As only a few of these Societies, however, appropriate funds for the support of pastors, their inclusion would make no difference save in two or three states. City missionary Societies which raise money to aid in planting churches would of course place their receipts in the church building column. This average is computed on the gross membership, without deducting non-residents. This is believed to secure the fairer exhibit, because the majority of the non-residents may be presumed to be identified with some congregation—at least as much so as many who are counted resident.]

Alabama .....	\$ .02
Arizona .....	1.40
Arkansas .....	.02
California (North) .....	.62
California (South) .....	1.03
Colorado .....	.40
Connecticut .....	.49
District of Columbia .....	.34
Florida .....	.20
Georgia .....	.03
Idaho .....	.33

Illinois .....	.24
Indiana .....	.09
Iowa .....	.40
Kansas .....	.48
Kentucky .....	.03
Louisiana .....	.12
Maine .....	.43
Maryland .....	.14
Massachusetts .....	.57
Michigan .....	.41
Minnesota .....	.38
Mississippi .....	..
Missouri .....	.68
Montana .....	.25
Nebraska .....	.46
Nevada .....	.20
New Hampshire .....	.35
New Jersey .....	.63
New Mexico .....	.42
New York .....	.34
North Carolina .....	.06
North Dakota .....	.54
Ohio .....	.24
Oklahoma .....	.29
Oregon .....	.42
Pennsylvania .....	.09
Rhode Island .....	.30
South Carolina .....	..
South Dakota .....	.32
Tennessee .....	.07
Texas .....	.11
Utah .....	.14
Vermont .....	.33
Virginia .....	.21
Washington .....	1.16
West Virginia .....	..
Wisconsin .....	.48
Wyoming .....	.27

### CHRISTIAN ENDEAVOR INTERNATIONAL CONVENTION

One of the important gatherings in July will be the Twenty-fourth International Christian Endeavor Convention at St. Paul, Minnesota, July 7-12. The central theme will be "Thy Kingdom Come." Each day will open with a Quiet-Hour service, to be followed by the School of Methods, to consider Christian Endeavor methods, mission work, Bible study, Christian citizenship, evangelism, etc. Every noon an evangelistic meeting will be held in one of the theaters. Special outdoor and shop meetings will also be arranged. The list of speakers will include men of national and international reputation, selected because of their peculiar



fitness to discuss the important questions to come before the Convention. The music is to be under the leadership of Prof. E. O. Excell and Mr. Percy S. Foster.

A new and striking feature will be the exhibit of social, civic, and religious progress throughout the world. This exhibit will be installed in the Armory, and will consist of models, pictures, charts, literature, etc. The missionary display will include both the home and foreign fields in the most comprehensive exhibit ever made. Stereopticon and moving pictures will also be used.

The new fireproof auditorium, seating over ten thousand people, will be used for the meetings of the Convention. This is one of the finest auditorium buildings in the world. The

stage alone is large enough so that two thousand persons can sit down at tables. The acoustic properties of the building are so perfect that words spoken in an ordinary tone of voice at the back of the stage can be distinctly heard at the most distant gallery seat.

Most of the railroad passenger associations in the country have made a rate of one and one-half fare for the round trip, and there is a special round trip rate of twelve dollars from Chicago to St. Paul. After the Convention there will be an excursion to Yellowstone Park, and other shorter excursions to near-by points have been arranged.

The Secretary of the Convention Committee is Mr. Walter D. Howell, Y. M. C. A. Building, St. Paul.



## SHORT MESSAGES TO HOME MISSIONARIES

By the General Secretary

No. 10.

DEAR BRETHREN:

One of the meanest things of its kind that I know of is a slovenly marriage service. It is unworthy of the dignity and beauty of the marriage relation. It is an imposition on the man and woman who are united for life by its stumbling or meaningless phrases. It is a hardship to those who listen. It is worth while to give pains and care to the endeavor to secure a marriage service so fitting in itself and so fitted to the conditions in which it is used that it shall be a symbol of the sort of life that should be lived in the home which it establishes. When some rustic youth and maiden awkwardly and painfully get themselves inside the parsonage door to be married, I hope you bestir yourself to give them a wedding as decorous as though they were children of the leading people of your town.

There are two or three things which should mark the marriage service, and indeed every service of the church. It should be simple. No flights of rhetoric, no far-fetched expressions, no poetical quotations, no elaborate ceremonies — just straightforward English and appropriate symbolism. Just as a good architect decorates construction and does not construct decoration, we ought to make the marriage service the natural expression of the idea which it embodies. Then it should be dignified. This is almost the same as saying that it should be simple, but it includes a warning against colloquialisms, against bareness, against undue brevity. It should be tender also. The minister speaks in behalf of God and of organized humanity, to two people taking upon themselves vows which are freighted with blessing or a curse. His own mental attitude should be one of sym-

pathy. His utterance should be full of homely human tenderness. And lastly, the service should have historic quality. It should embody phrases and customs hallowed by long use. A twentieth century marriage ceremony made out of whole cloth, unrelated to past usage, would be an abomination. We must not be so foolish as to divest ourselves of the riches of the ages behind us.

Simple, dignified, tender, historic. I must add that it ought to be very religious. A sense of God and of redemption through Jesus Christ should pervade it.

It goes without saying that no minister ought to extemporize a marriage service or any part of it. Even the prayer, if not read from the printed page, should be carefully prepared and repeated from memory. It is not an occasion to depend on the inspiration of the moment. Just as emphatically I should say that one must not follow mechanically a form which he has not by careful study made his own. He needs to incorporate whatever service he may use into his own mental and emotional life.

The foundation of practically every good marriage service is the one found in the Episcopal prayer book. It would be more accurate to say that every good service must be drawn from the same sources from which that is drawn. It has all the qualities which I have named above in marked degree. At the same time it has certain marked defects and certain other features which make it inappropriate to many situations. Its use of the obsolete phrase, "to my wedded wife," etc., is not to edification. Its formula about "my worldly goods" is more often absurd than otherwise. Its closing prayer is not at the level of the remainder. In particular, its reference to the wedded life of Isaac and Rebekah appears to be suggested more by the fact that no other case of monogamy appears prominently in patriarchal history, than by the intrinsic

beauty and wholesomeness of the household of which the lady named seems to have been the head. Then too, its benediction is not the best for such an occasion. Altogether, I venture to believe, although of course with bated breath, that what our ritualistic friends are fond of calling "our incomparable liturgy" is something short of perfect, at least in its marriage service. None the less, that service is full of excellencies and is the most available and practical model by which to shape another if another is desired. For my own part, I have found that for the average wedding, something a little less elaborate is desirable. Especially is the part of the ceremony which calls for repetition after the minister an entirely wooden and bungling performance under certain conditions. I have, therefore, used frequently a ceremony in substance as follows:

Let the minister take his place facing the company. When the parties to be married have presented themselves before him, the woman at the left of the man, he shall say:

"We are assembled here in the presence of Almighty God to join together this man and this woman in the bonds of marriage; which is an honorable estate instituted in the time of man's innocency, hallowed by the presence and confirmed by the blessing of our gracious Lord, and likened by Saint Paul to the mystical union which exists between Christ and His Church. Into this holy estate these two come to be joined. If any, therefore, can show just cause why they may not lawfully take upon themselves the vows of marriage, let him now speak or forever after hold his peace.

"Let us pray.

"Almighty God, our Heavenly Father, who hast created us and by Thy Son Jesus Christ redeemed us from sin, look in mercy, we beseech Thee, upon these Thy servant and Thy handmaiden. Grant unto them a deep sense of the religious obligation of the vows which they are about to assume. Enable them to enter into this sacred covenant in humble dependence upon thine enabling grace. And this we ask, with the forgiveness of our sins, through Him who has taught us when we pray to say,

"Our Father, who art in Heaven, hallowed by thy name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our debts as we forgive our



debtors. And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, and the power, and the glory, forever. Amen." (Let all join in the Lord's Prayer.)

If the bride is to be given away, the minister will then say:

"Who giveth this woman to be married to this man?"

Her father or guardian or some relative will place her right hand in that of the minister, who shall place it in the right hand of the man and shall then say:

"Wilt thou, M, have this woman to be thy wedded wife, to live together with her after God's ordinance in the holy estate of matrimony? Wilt thou love her, honor her, and cherish her, and forsaking all other keep thee only unto her, so long as ye both shall live?"

The man shall answer, "I will."

The minister shall then say:

"And thou, N, wilt thou have this man to be thy wedded husband, to live together with him after God's ordinance in the holy estate of matrimony? Wilt thou love him, honor him, and cherish him, and forsaking all other keep thee only unto him, so long as ye both shall live?"

The woman shall answer, "I will."

They shall then loose their hands, and if the ring is to be used in the ceremony the minister shall say to the man:

"What token dost thou give as the seal of this covenant?"

The man without speaking shall give to the woman a ring. She shall give it to the minister, who shall give it to the man, saying:

"Dost thou, M, give this ring in token that thou wilt keep this covenant and abide by these vows, for better, for worse, for richer, for poorer, in sickness and in health, in prosperity and in adversity, until death do you part?"

The man shall answer, as he places the ring on the third finger of the woman's left hand, "I do."

The minister shall then say to the woman:

"Dost thou, N, receive this ring in token that thou wilt keep this covenant and abide by these vows, for better, for worse, for richer, for poorer, in sickness and in health, in prosperity and in adversity, until death do you part?"

The woman shall answer, "I do."

The minister shall then say:

"Forasmuch then as you, M, and you, N, have plighted your faith to one another in the presence of God and of these witnesses, and have confirmed the same by giving and receiving a ring, I do pronounce you husband and wife in the name of the Father, and of the Son, and of the Holy Spirit. Amen."

He shall then join together their right hands, and holding them thus, shall say:

"Whom, therefore, God hath joined together, let not man put asunder.

"Let us pray." (It is suitable that the couple shall kneel during the prayer, but their preference in the matter should be respected.)

"Almighty God, by whom marriage was ordained, grant to set the seal of Thy blessing to this marriage bond. Impart Thy grace unto these Thy servants, that they may keep these vows with all faithfulness. We pray that their mutual love now plighted may never know doubt nor change. Give unto them so much of earthly prosperity as Thou dost see to be best for them. Help them to trust one another and Thee when burdens shall be heavy and sorrows oppress. Abiding in the faith of the Gospel, may they walk together as heirs of the grace of life. Make their lives beautiful with forbearance, with service, and with sacrifice. Be present in their home, to defend, provide, and sustain. Let Thy blessing rest upon those whose thoughts are with us in this hour. Bring them and all of us at last to the marriage supper of the Lamb. And now let the benediction of Thy grace go with this husband and wife as they go forth upon life's way.

"The Lord bless you and keep you: The Lord make His face shine upon you and be gracious unto you: The Lord lift up His countenance upon you, and give you peace. Amen."

Hoping that you may find in this ceremony suggestions which will be of service, I am,

Faithfully yours,

HUBERT C. HERRING.

Jesus did not rush by the blind beggar looking for someone more picturesque to help. When He wept over a city, it was over the capital of his own country. While on earth preaching His own Gospel He left Palestine once, turning aside into parts of Tyre and Sidon. When He commissioned His disciples to preach in all the world, He directed them to give their first attention to Jerusalem, Judæa, and Samaria, thence on to the uttermost parts of the earth. Is there not enough in the example and command of Jesus to encourage us to special efforts to save our country?—*Home Mission Fire Brands.*

## HOME MISSION PENCIL POINTS.

Rev. Frank L. Woodbury, D.D., of Howard University, has generously consented to assume the care of our Hawley Memorial Church at Monterey, Pennsylvania, for a few months.

Oregon has a "League of the Family Altar," devoted to the maintenance and extension of the custom of family worship.

The Home Missions Council, representing all the home missionary societies, held its annual meeting June 16th in New York.

A pastor has been found for Douglas, Alaska, and another is in sight for Valdez.

Study the Statistical Catechism on another page. Write us if you wish any department of information more fully set forth.

Each year for three years we have reduced our debt. But it would require nearly ten years more to get free at the same rate.

South California and South Dakota at their recent meetings joined the list of states to adopt a centralized administration of state interests.

Miss Miriam L. Woodberry has again been asked by the Young People's Missionary Movement to teach the mission study text-book, "The Frontier," at the Silver Bay Conference July 23 to August 1.

Mr. W. B. Howland, of the Society's Executive Committee, has just returned from an extended business trip in Europe.

"From Darkness to Light," the new book on work among the Negroes, issued by the Joint Committee of Women's Home Missionary Societies, is just out. It is a very full and earnest discussion of our obligations to the colored people in our country.

Superintendents Grauer and Eversz are making extended trips through the West this summer, looking after scattered companies of foreigners, many of whom are as sheep without a shepherd.



## THE TREASURY



### Comparative Statement for the Months of April and May, 1908 and 1909

By The Associate Secretary

	Legacies	Contributions	Interest	Total
1908 . . . . .	\$8,547.45	\$20,166.54	\$2,579.13	\$31,293.12
1909 . . . . .	20,920.11	23,165.48	1,852.16	45,937.75
Increase . . . . .	\$12,372.66	\$2,998.94	.....	\$14,644.63
Decrease . . . . .	.....	.....	\$726.97	.....

We are gratified at the above showing, but we ask our friends to consider our needs especially during the next three months, for during the summer all contributions dwindle, and with the efforts put forth for the Joint Campaign there is grave danger of shortage, as our expenses keep on just the same. Our regular gifts must be renewed to avoid increase of debt.



## ROBERT BURDETTE'S HOME MISSION APPEAL

"There is no more reason why the pastor should urge upon the flock the great importance of cordial and generous support for our own home missions, than there is for the mother of a family to impress upon the father this week, and next week, and the week after that, the fact that the children need new shoes. And yet, every woman who reads this letter will mingle a smile and a sigh of sympathy with her pastor. A man may have seven children to make him proud and happy and strong. Yet when the seventh is old enough to play tennis, he will still be unable to understand why a baby that cannot walk must have shoes. To keep the baby prettily and comfortably shod is a struggle; to keep three children in good and presentable shoes demands the powers of the importunate widow; to shoe six children decently, is difficult; to keep shoes on ten, I presume, is impossible. It is much the same with all home missions. When the pastor announces the offering for home missions for the current year, astonishment answers with its staccato—"What! Again!" Then the usual pause, as though to recover from the shock, and then the accusing question—"What did you do with the offering I gave you last year?" Well, woman-like, I must confess; we spent it for home missions.

"Now, Temple Baptist Church, we want more shoes for our own children. And we want "more" this year than we did last, because, thank God, there are more children. "Why can't the younger children wear the outgrown shoes of the elder ones?" Because—again I thank God—our home missions do not crawl around and outgrow their shoes. A religion that sits still long enough to outgrow its clothes has also outgrown itself and its life, and has need of nothing but a long, deep, dark, lonely, unresurrectable grave. Our home missions do not outgrow their shoes. Nor any of their garments—Sunday or working clothes. As a matter of fact they wear but the one suit, Sundays and week days. That is the working suit. And they never outgrow any of them. They hustle around and wear them out.

"We want a new offering this year—new as the daily mercies of God. And we want an offering of prosperity size. Come to church next Sunday morning, with an offering or a pledge so large that it makes you catch your own breath—leaving you just enough to breathe a prayer of blessing over your gift. That will double your offering, and the Heavenly Father will turn it back to you doubled again—"good measure, pressed down, and shaken together and running over." Pray every day this week for home missions, and every time you pray, ask God to make your offering a little larger."



## WOMAN'S DEPARTMENT



In response to a steadily increasing demand for responsive exercises, the Woman's Department of the Home Missionary Society has decided to issue in leaflet form four new services. These will be prepared by Mrs. Lucia G. Cutler, of Ware, Massachusetts. The topics will emphasize the four prominent departments of home missionary work, viz., The City, The Frontier, Immigration, and Rural Work. These will be ready for distribution early in the fall. The exercise on Rural Work follows:

# THE COUNTRY AND VILLAGE

## MEASURE AND VALUE OF TIME

All over the East and Middle West there are churches, long founded, which once had strength or the promise of strength. In the shifting of population they find themselves weakened so that the maintenance of the church is impossible. The buildings are there. A nucleus of Christian people is there. Around them are many who need the Word of God. But without outside help a minister cannot be supported, and the community lapses away from God."

HUBERT C. HERRING, D.D.

**Song**—"The Morning Light is Breaking."

### Marking of Time

*Leader.* And God said, Let there be light; and there was light.

*Response.* And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

*Leader.* And God said, Let there be light in the firmament of Heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years.

*Response.* While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

*Leader.* Thus sayeth Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, who stirreth up the sea, so that the waves thereof roar; Jehovah of Hosts is his name.

*Response.* Thus sayeth Jehovah: If Heaven can be measured, and the foundations of the earth searched out beneath, then will I also cast off the seed of Israel for all that they have done, sayeth Jehovah.

### Record of Years

*Leader.* And these are the days of Abraham's life which he lived, a hundred threescore and fifteen years.

*Response.* And the days of Isaac were a hundred and fourscore years. And Isaac gave up the ghost, and died, and was gathered unto his people, old and full of days: and Esau and Jacob his sons buried him.

*Leader.* And Jacob said unto Pharaoh: The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

*Response.* And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated.

### Individual Need

*Leader.* Hear my prayer, O Jehovah, and give ear unto my cry;  
Hold not Thy peace at my tears;  
For I am a stranger with Thee,  
A sojourner, as all my fathers were.

*Response.* Oh spare me that I may recover strength,  
Before I go hence, and be no more.

*Leader.* My times are in Thy hand:  
Deliver me from the hand of mine enemies, and from them that persecute me.

*Response.* I said, O my God, take me not away in the midst of my days:  
Thy years are throughout all generations.

### God's Years

*Leader.* Behold, God is great, and we know Him not;  
The number of his years is unsearchable.

*Response.* Of old didst Thou lay the foundation of the earth;  
And the heavens are the work of Thy hands.  
Thou, Lord, in the beginning didst lay the foundation of the earth,  
And the heavens are the works of Thy hands.

*Leader.* They shall perish, but Thou continuest:  
And they shall all wax old as doth a garment;



*Response.* And as a mantle shalt Thou roll them up,  
As a garment, and they shall be changed :  
But Thou art the same,  
And Thy years shall not fail.

Song—"Oh God, Our Help in Ages Past."

### New Testament Record of Years

*Unison.*

And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him.

And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law,

Then he received him into his arms, and blessed God, and said,

Now lettest Thou Thy servant depart, Lord,

According to Thy word, in peace;

For mine eyes have seen Thy salvation,

Which Thou hast prepared before the face of all peoples;

A light for revelation to the Gentiles,

And the glory of Thy people Israel.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity,

And she had been a widow even unto fourscore and four years), who departed not from the temple, worshiping with fastings and supplications night and day.

And coming up at that very hour she gave thanks unto God, and spake of Him to all them that were looking for the redemption of Jerusalem.

Song—"As With Gladness Men of Old" (first and fourth stanzas).

### Value of Time

*Leader.* Watch therefore, for ye know not the day nor the hour.

*Response.* It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch.

*Leader.* And what I say unto you, I say unto all, Watch.

*Response.* And He said unto them, It is not for you to know times or seasons, which the Father hath set within His own authority.

*Leader.* Look therefore, carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil.

*Response.* But concerning the times and the seasons, brethren, ye have no need that ought be written unto you.

*Leader.* For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

*Response.* But ye, brethren, are not in darkness, that that day should overtake you as a thief:

*Leader.* For ye are all sons of light, and sons of the day: we are not of the night, nor of darkness;

*Response.* So then let us not sleep, as do the rest, but let us watch and be sober.

*Leader.* But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.

*Response.* The Lord is not slack concerning His promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance.

*Unison.* Behold, I come quickly; and my reward is with me, to render to each man according as his work is.

He who testifieth these things saith, Yea, I come quickly. Amen: come Lord Jesus.

Song—"God Moves in a Mysterious Way."

This of course is not intended to be a complete program, but simply to serve as a Scripture foundation for the presentation of the subject. It should be supplemented by an address, talk, reading, reports, letters from the field, or whatever may be available to bring out the work and the need.

## PLEASE BEAR IN MIND

The Congregational Home Missionary Society issues over one hundred leaflets, covering various phases of home mission work. New ones are constantly being added. A catalogue will be sent on application. Leaflets are sent to individuals or churches without charge.

Handbooks for home mission study can be furnished by the Society as follows:

"Heroes of the Cross in America," by Don O. Shelton. Cloth, 50 cents; paper, 35 cents.

"Aliens or Americans?" by Rev. Howard B. Grose, D.D. Cloth, 50 cents; paper, 35 cents.

"The Challenge of the City," by Rev. Josiah Strong, D.D. Cloth, 50 cents; paper, 35 cents.

"The Frontier," by Rev. Ward Platt. Cloth, 50 cents; paper, 35 cents.

"Leavening the Nation," by Rev. Joseph Bourne Clark, D.D. Cloth, \$1.00; paper, 50 cents.

"Coming Americans" (for children), by Katharine R. Crowell. Cloth, 35 cents; paper, 25 cents.

"Citizens of To-morrow," by Alice M. Guernsey. Cloth, 50 cents; paper, 30 cents.

"The Call of the Waters," (a study of the frontier, for women's societies), by Katharine R. Crowell. Cloth, 50 cents; paper, 30 cents.

"Home Mission Handicraft" (ideas for work and play in mission bands and junior societies), by Lina and Adelia B. Beard. Cloth, 50 cents; paper, 35 cents.

We can furnish "Helps for Leaders" for use in connection with either of the *first four* books named above, at 5 cents each; a "Manual of Mission Study" at 5 cents; a set of six large pictures of home and foreign missionary scenes, for use in Sunday-school exercises, etc., at 75 cents for the set; illustrated home mission postcards (four kinds) at 5 cents per dozen, 35 cents per hundred.

The Society is preparing sets of pictures to illustrate various types of its work. The first set, called "Frontier Pictures," eighteen in number, each on sheet  $4\frac{1}{2}$  by 7 inches, is now ready. Price 10 cents for the set, postpaid.

In all shipments, the cost of carriage is paid by the Society.

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Conditional gifts are solicited. The Society will receive any sum you may desire to place in its hands, and pay you an annual interest thereon during your life, varying according to your present age. This gives the donor an assured income for life, as secure as anything which human foresight can offer, with the certainty that the gift will be used as he desires after his death. This plan not only commends itself to those who are dependent upon the income which they receive, but it is also an attractive investment for persons of abundant means who desire to obtain a safe investment and at the same time to promote the cause for which the Society was organized.

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Legacies to the Society should be made in the following or equivalent form:

"I bequeath to my executors the sum of ..... dollars, in trust, to pay over the same ..... months after my decease, to the person who, when the same is payable, shall act as Treasurer of The Congregational Home Missionary Society, formed in the city of New York in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction."

### Address

THE CONGREGATIONAL HOME MISSIONARY SOCIETY,  
287 Fourth Avenue, New York.



# Home Missionary Appointments

May, 1969.

- Anderson, J. M., Sidney, Mont.  
 Baldwin, Arthur J., Plains, Mont.  
 Barrows, Irvin, Orman and Blaine, S. D.  
 Beatty, Squire T., Keystone, S. D.  
 Betz, A. R., Nekoma, N. D.  
 Benedict, Arthur J., Tombstone, Ariz.  
 Bjuge, Carl B., Cleveland, O.  
 Black, Wm. A., St. Paul, Minn.  
 Blackburn, J. F., Jacksonville, Fla.  
 Blanchard, John L., Denver, Colo.  
 Blodgett, Ernest A., Flagler, Colo.  
 Bogenholm, Wm., Ekdall, Wis.  
 Boss, Roger C., Fountain, Colo.  
 Bosworth, A. R., Flasher, N. D.  
 Brewer, Wm. F., Asst. Supt., G.  
 Brokaw, Miss M. A., Rye, Colo.  
 Burgess, E. J., Waynoka, Okla.  
 Butler, E. W., Thorsby, Ala.  
 Butler, Franklin C., Hubbard, Ore.  
 Byers, R. C., Brighton, Colo.  
 Chapman, H. E., Waterville, Minn.  
 Chatfield, Geo. A., Dallas, Tex.  
 Clark, John H., St. Clair, Minn.  
 Cross, Roselle T., Fort Collins, Colo.  
 Davis, Volentine T., Willsport, Tex.  
 d'Happart, Wm. E., Agra, Okla.  
 Dickenson, Mrs. M. J., Ontario, Ore.  
 Dowling, Henry W., Portsmouth, Va.  
 Dull, S. H., Oklahoma City, Okla.  
 Duncan, Calvin W., Hydro and Hopewell, Okla.  
 Edwards, Thomas A., Eros, La.  
 Elderkin, Noble S., Five Points, Ogden and Slatersville, Utah.  
 Erickson, A., Forman and Havana, N. D.  
 Ferch, A. J., Broadview, Mont.  
 Ferris, Mrs. J. O., Sheridan and Willamina, Ore.  
 Friedstrom, Carl E., Renovo, Pa.  
 Gibson, H. G., Hardin and Foster, Mont.  
 Gluvna, Jos., Braddock, Pa.  
 Grams, Ernest, Hastings, Neb.  
 Grannis, Geo. H., Indianapolis, Ind.  
 Green, E. F., Ashland, Ore.  
 Grieb, Edmund, Seattle, Wash.  
 Hanna, L. J., Haynes and Gilstrap, N. D.  
 Herrick, Miss L. M., Oklahoma City, Okla.  
 Hoagland, Lars N., Suring, Wis.  
 Holcombe, G. T., Berthold, N. D.  
 Holmes, W. T., Fountain Springs, Pa.  
 Howard, T. W., Rainy River Valley Circuit, Minn.  
 Howlett, Alfred C., Trail, Ore.  
 Hughes, Evan P., Corvallis, Ore.  
 Hullinger, Frank W., Colorado City, Colo.  
 Ibanez, J. M., El Paso, Tex.  
 Iorns, Benj., Wagner, S. D.  
 Isaacs, W. J., Cortez, Colo.  
 Jenkins, Rich. C., D.D., Garvin, Minn.  
 Johnson, John P., Little Falls, Minn.  
 Kellogg, Royal J., Bowman, N. D.  
 Keniston, G. N., Hettinger, N. D.  
 Kirkland, R. L., Sanford, Fla.  
 Kjeldgaard, Christian, Jamestown, N. Y.  
 Knight, P. S., Macleay, Ore.  
 Kronsey, Herman T., Butrum, Minn.  
 Lane, J. G., Amarillo, Tex.  
 Lavender, J. M., Clyde Park, Mont.  
 Lindsley, Edwin E., New York Mills, Minn.  
 Longenecker, G. W., Minot, N. D.  
 Loud, Oliver B., Lawton, Okla.  
 Lyons, Eli C., Minneapolis, Minn.  
 McQuarrie, N. P., Key West, Fla.  
 Mack, C. A., Oberon, N. D.  
 Maier, Karl K., Garrison, Coleharbor, and Underwood, N. D.  
 Marshall, John, Beaver Creek and New Era, Ore.  
 Miller, Harvey V., Freewater, Ore.  
 Michael, George, Walker, Minn.  
 Mitchell, D. D., Washburn and Underwood, N. D.  
 Moncol, Andrew J., Elmdale and Holdingford, Minn.  
 Mueller, R. C., Dawson and Tappan, N. D.  
 Naylor, Jas. W., Big Piney and Pine-dale, Wyo.  
 Nelson, Gustave W., St. Johns, Ore.  
 Panayotova, Miss Donna, Ellis Island, N. Y.  
 Parks, Pascal, Shevlin, Minn.  
 Parr, Harold E., Highlands, Penn.  
 Patterson, Geo. L., Colorado Springs, Colo.  
 Paxton, Robt. F., Sulphur Springs, Colo.  
 Pershing, James E., Vinita, Okla.  
 Peyton, Frank, Pond Creek, Okla.  
 Pinch, P., Lander, Wyo.  
 Pollard, Herbert, Gregory, S. D.  
 Pope, Jos., Park City, Mont.  
 Price, W. H., Pittsburg, Pa.  
 Riggs, George W., Portland, Ore.  
 Robison, David A., Manchester, Okla.  
 Sargent, E. C., Garrison, N. D.  
 Sather, B. B., Mandan, Big Bend, and Hebron, N. D.  
 Saunders, E. E., Heaton, N. D.  
 Schmidt, Geo. J., New Windsor, Colo.  
 Schweiger, W. E., Kansas City, Kan.  
 Shaw, E. S., Minot, N. D.  
 Sheets, George W., Backus and Hackensack, Minn.  
 Shoemaker, Rich. B., Lusk, Wyo.  
 Simmons, Wm. B., Enid, Okla.  
 Sloan, Tilden, Denver, Colo.  
 Smith, E. Ellsworth, Glen Ullin, N. D.  
 Spitz, S. F., Gettysburg, S. D.  
 Stillman, Orson A., Salem, Ore.  
 Stiver, F. A., Harwood and Argusville, N. D.  
 Talbot, F. H., Gardner and Rose Valley, N. D.  
 Test, Elmer E., Englewood, Colo.  
 Tillman, Wm. H., Atlanta, Ga.  
 Thomas, Daniel T., Portland, Ore.  
 Thomas, Owen, South Sharon, Pa.  
 Thomas, R. J., Cambria, Minn.  
 Thompson, Ole, Winona, Minn.  
 Thomson, L., Vernal, Utah.  
 Thoren, H. H., Big Timber, Mont.  
 Totten, G. A., Lawton and Tolna, N. D.  
 Trompen, J. N., Denver, Colo.  
 Ursin, Nicholas B., Leeman and Deer Creek, Wis.  
 Vaananen, John, Jersey City, N. J.  
 Vogt, Wm. F., Beaverton, Ore.  
 Wagner, Conrad J., Walla Walla, Wash.  
 Wakeman, E. S., Oriska, N. D.  
 Waldrop, Isaac M., Oklahoma City, Okla.  
 Wehrhans, N., Red Lodge, Mont.  
 Whitham, Frank E., El Paso, Tex.  
 Wilson, Albert, Murdo, S. D.  
 Winslow, D. E., Granville, N. D.  
 Wiska, Aug., Fort Morgan, Colo.  
 Woodbury, Frank P., Charmian, Pa.  
 Wright, Reuben B., Boise, Ida.

I was called a couple of months ago to conduct a funeral service over in the Creek Nation. I made a round trip of thirty miles on a pony, fording a deep and treacherous river, and found quite a settlement of farmers on land rented from the Indians, with no religious services. Under our new state government they will in time have school-houses and then Sunday-schools. Now most of them have not seen a Sunday-school since moving there, and the children do not know what a Sunday-school is.—Letter from Jennings, Okla.

# THE AMERICAN MISSIONARY ASSOCIATION

AMONG EIGHT RACES IN  
AMERICA. WHITE. NEGRO.  
INDIAN. ALASKAN. PORTO RICAN.  
CHINESE. JAPANESE. HAWAIIAN.



CHRISTIAN INSTITUTIONS,  
AGRICULTURAL, TECHNICAL,  
ACADEMIC, COLLEGIATE,  
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*Field Representative*, Mrs. IDA VOSE WOODBURY.  
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*District Secretary*, Rev. GEORGE E. HALL, D.D.  
JOHNSTON BUILDING, SEATTLE, WASH.  
*District Secretary*, Rev. GEORGE W. HINMAN.

## COMMUNICATIONS

Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for the Editor, at the New York Office; letters relating to the finances, to the Treasurer; letters relating to woman's work, to the Secretary of the Woman's Bureau.

## DONATIONS AND SUBSCRIPTIONS

in drafts, checks, registered letters, postoffice orders, may be sent to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York; or, when more convenient, to either of the Branch Offices, 615 Congregational House, Boston, Mass., or 153 La Salle Street, Chicago, Ill. A payment of thirty dollars constitutes a life member.



# THE SUM OF LIFE

By Philip Stafford Moxom D.D., Springfield, Mass.

## I

We live, not to achieve, but to become.  
We blindly strive,—to find at last the sum  
Of life is just the making of a Soul,  
And of its jarring discords form a whole  
Sweet harmony of conflicts reconciled,  
Of blessing out of sin and shame beguiled,  
Of strength from weakness, richer gain from loss,  
And triumph won through anguish of a cross.

## II

So, while the shadows lengthen and the chill  
Creeps o'er me slowly, I will fear no ill.  
The Shepherd's rod and staff do guide my way  
Through twilight dim and darkening night to day.  
The care be his, the deepening comfort mine.  
The truth begins through all my soul to shine,  
That He who planned knows well how to complete  
The end which sin nor death can e'er defeat.

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## FINANCIAL

Two-thirds of the fiscal year closed with the month of May. The donations for the eight months were \$132,044.74, a gain in contributions from Churches, Sunday-schools and other organizations of \$2,337.47, and in contributions from individuals of \$10,658.82—total gain, \$12,996.29.

An unknown friend sent us a gift of \$3,000.00 and other friends have remembered the work in helpful gifts.

The Apportionment Plan is increasing the contributions from the Churches and the organizations in the Churches, but the Association is dependent largely on individual gifts to sustain its educational work. Our missionary schools are conducted with the most rigid economy and every dollar is made to accomplish the most possible. The visitors at the schools of

the Association are impressed with the self-denial of our missionaries and the limited equipment and accommodations. These individual gifts help to relieve the stress and strain.

Our hearty thanks to individuals and to Churches for the support received during the past eight months. We ask that the Association may receive increased support during the remaining four months and enable the Association to close the year September 30th without any debt on the year.

We give below an analysis of the donations for the month of May and for the eight months, showing the channels through which the donations reach our treasury and the comparison with the donations for the same periods the preceding year.

## DONATIONS—MAY

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL
1907-08....	\$4,905.00	\$890.93	\$6,647.29	.....	\$485.90	\$12,929.12	\$4,180.79	\$17,109.91
1908-09....	4,276.94	878.66	5,940.40	.....	323.35	11,419.35	8,464.07	19,883.42
Increase....	.....	.....	.....	.....	.....	.....	4,283.28	2,773.51
Decrease....	628.06	12.27	706.89	.....	162.55	1,509.77	.....	.....

## DONATIONS EIGHT MONTHS TO MAY 31st

	Churches	Sunday Schools	Women's Societies	Other Soc'ties	Y. P. S. C. E.	TOTAL	Individuals	TOTAL
1907-08....	\$55,363.97	\$7,283.91	\$21,331.63	\$416.20	\$2,432.41	\$86,828.12	\$32,220.33	\$119,048.45
1908-09....	58,785.39	8,247.98	20,179.08	88.57	1,864.57	89,165.59	42,879.15	132,044.74
Increase....	3,421.42	964.07	.....	.....	.....	2,337.47	10,658.82	12,996.29
Decrease....	.....	.....	1,152.55	327.63	567.84	.....	.....	.....

## FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of———dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

## CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person



## LIFE IN THE BLACK BELT

By Elmer S. Imes, A. B., Teacher in Albany Normal School, Georgia

WHEN I left Detroit over five years ago to enter the work of the American Missionary Association at Albany, Georgia, my friends said "good-bye" very much as though I were leaving for Africa or some cannibal island. And I confess that I had my own misgivings. For although I was born in Memphis, Tennessee, and had on several occasions been in the far South, having in fact spent the previous summer in Mobile—where my father was pastor of a Congregational Church under the

American Missionary Association—several facts had brought it about that my ideas of the South, and especially of Georgia, were not such as to make me contemplate with any degree of pleasure the matter of taking up work here. One of these facts was that my parents, though African-Americans, were both from the North and that my early education was in the public schools of Oberlin, Ohio, and it was not until my tenth or eleventh year that a continued residence in the South began to open my eyes to certain bar-



riers to my progress and happiness for which the South was responsible. But even these things had not at that time brought any bitterness, for we were living in one of the fairest portions of the South—East Tennessee—and my teachers were still Northern people in the A. M. A. school at Knoxville, and later at Knoxville College. However, during my college course at Fisk University, I went North to work during the vacations, and began to long for the greater opportunities

I was very much impressed by the changes which the four or five days spent in reaching Albany brought. First, of course, came the weather. It was mid-winter and I left thick snow and ice in Michigan to find them gradually disappearing until we reached the violets and roses of that season in Southwest Georgia. I left Detroit with the "First Class" accommodations for which my ticket called. By gradual changes for the worse I found myself covering the last twenty or thirty



AN OUT-DOOR MARKET.

which the North held for me. So it happened that at the close of my college life I had turned my face Northward intending to make my home there. It had required the exercise of a great deal of filial devotion and the bringing to the front of all my sense of duty to my fellows to arrive at the point where I was ready to try an untried part of the Black Belt,

miles in the rear end of a baggage car, unspeakably filthy and furnished with wooden seats. In Detroit days might pass without my seeing a single Negro. There were more in Cincinnati, while Chattanooga and Atlanta showed the usual number of the southern city. It happened that I reached Albany on Saturday when all the county had come "to town" and

long before I reached the school I asked my hackman if there were any white people here. These changes along the road were significant of the great difference between the two sections of the country. Once in a while we have a little freezing weather, but I have not seen a flake of snow in the six winters I have spent here. The weather is extremely changeable, twenty-four hours often bringing a

any work that is not for the bare necessities of life. Last summer I said to a planter who pays a maximum wage of fifty cents a day to his field hands, that I thought better wages would tend toward obtaining better and more conscientious labor. His reply was that his hands only wanted a certain amount for meat and meal and if they could earn a week's "rations" in a day, their work for the



A HOME IN THE BLACK BELT.

fall of as many degrees in temperature. The houses are not built for much more than keeping off the rain and so a little cold wind reaches clear to the bone.

In the town there may be a slight majority of whites, but in the county the proportion of Negroes to whites is about seven to one. The Negroes are largely farmers. Everywhere are to be seen the effects of the hot climate in the attitude of the people toward

week was at an end. Inquiries made since that time, of planters colored and whites, have revealed the fact to me that this is the general opinion among them; and one colored man asserts that he has actually tried the paying of better wages than anyone else in his neighborhood but has found his labor as unreliable as ever.

I do not mean to give the impression that the Negro as such is typically unreliable or shiftless, for I do not



consider the loafers who decorate the railway stations in all this section of the country as any more typical of the Negro than the army of "Weary Wil-lies" of the West and North, or the white "bums" of New York are typical of the white population of those sections. There are always to be found industrious, sober, thrifty Negroes who own their homes and who command the confidence of all their neighbors. And while the climate may to some extent explain the shiftlessness and unreliability with which the race is charged, I am convinced that a large part of it comes as the direct result of the fact that the Negro is so often the victim of unfair dealing at the hands of his employer and that there is, more often than not, no redress.

Two or three years ago I complained to our Superintendent of Education of a lack of rivalry among our students as to class standing in school, and of a general apathy as pupils that is often very far from encouraging. His reply that the climate had much to do with this and that the same condition is to be met in the white schools of the far South, set me making inquiries, and I have found that while students from the far South are often brilliant in Northern schools, at home there is this constant fight against the lethargic influences of the climate. So it often happens that the chief impetus among our students is the parent, who does not know the work entailed in "getting an education," or the teachers, who must both push and pull to get adequate results.

These, however, are not the things that make one of my race feel unhappy in the South. I had heard

stories of certain places in Georgia where a member of my race was not allowed to wear a white collar or walk on the sidewalk, if there was one. Add to this the number of lynchings and riots that used to be daily chronicled from Georgia, and the knowledge which everyone has with regard to certain Georgia laws, and one cannot well imagine a Negro leaving a part of the country in which he is not accustomed to this treatment to take up his abode in Georgia. However I had found out in Alabama that it usually takes a vastly ignorant and unusually rabid Southerner to molest an educated Negro who attends to his own business. And I find it so in Georgia. Here in Albany the whites with whom we come into contact are usually well-educated people, and so far in my five years here I have had no cause to complain of the personal treatment which I have received from any grown man. There is, however, a certain proportion of the savage and hoodlum in every boy, and where this is not carefully repressed by custom and training, it will crop out. If a gang of colored boys will whistle you a march as you pass, or irreverently compare your bicycle to an ice wagon, it is not very surprising that in a gang of white boys some budding Vardaman should be found to complain loudly that "the nigger wears glasses."

Notwithstanding the fact that the common complaint is that all Negroes are judged and treated by the same standards, there are distinctions made privately, and it has never been the treatment that I have myself received that has caused bitterness so much as the way in which the uneducated colored man fares. It is amusing to no-

tice the change of manner which often comes when a clerk or other public employee first realizes that he is dealing with an educated man.

There are times when exceptional treatment would be welcome. These are the times when it is not received. All Negroes for example are put into the same—often more or less filthy—coach on the railroad. On some through trains on the Southern and other lines this “Jim Crow” arrangement occupied not more than six or eight seats at the end of the rear baggage car. It is otherwise used as a passage way and collecting or smoking room for the train employees, express agents, owners of dogs in the baggage car, and such nervous persons as cannot enjoy the limited freedom of their own seats in other parts of the train. Being a man, when alone I do not pay much attention to the conditions of travel, but take a book or magazine along and bury myself in it. The idea of our young women having to travel under such conditions is revolting.

One blessing to our people in Georgia and Alabama is that these states are now “dry.” The process of “going dry” is interesting. For a whole year beforehand it is the sole talk in certain quarters and during the last few weeks all drinkers try to lay in a supply against immediate thirst—not as one might suppose, however, by taking it home, but by drinking all they can on the spot. I was in Alabama on New Year’s Eve—the “last day of whiskey” in that state. On the train between Selma and Montgomery the day before, I had heard two white men from Selma prophesying the number of drunken Negroes

for the last day. It happened that I was in Selma the next day and saw two white men as the first specimens of those who had their “good-by tanking up.” Yet prohibition is a blessing indeed to our people, especially as few order whiskey by mail, the only way in which it is easy to obtain it now. They have always purchased it in small quantities at the time they wanted it, and now that the opportunity to do this is about gone, they do without. The whole Black Belt is rich with possibilities, and almost without exception the Northern men who have come here to live have made fortunes for themselves. Many of them are giving the Southerners valuable lessons in thrift and the handling of labor. Those who do not become more Southern than Southerners themselves, usually manage to make themselves desirable employers and do not have reason to regret the fair treatment they give their colored employees. I believe it was Henry W. Grady who said to an Eastern audience that “the South has centered in it all that can please or prosper mankind.” In point of fact, there are unsurpassed natural resources in this part of our country, but they cannot be fully exploited until there is a real lull in the hostility between the races; until each has and has reason to have, confidence in the other’s motives and fairness. The Negro must have economic freedom to arouse his ambition and desire to throw off the lethargy that marks to some extent his present economic life, and the whites must treat him so as to win his belief in their justice and lack of hostility toward him along every line that makes for his progress. When these bettered



conditions shall prevail the South will advance more rapidly. The Black Belt will no longer be less prosperous, less habitable than the rest of our great country.

If the farmers of this section could be taught not to put their entire dependence in cotton and commercial fertilizers, I think there is no place in the world in which farming would pay better. Many ignorant Negroes fail to realize on their hard labor because they cannot keep their own accounts and are at the mercy of unscrupulous landlords. Last summer I heard with amazement of a certain colored man who had "sold his own brother" to a white planter. On inquiry I found that the one brother in question was in debt to the other brother and that it was considered perfectly right that the creditor should "sell" the debtor—meaning his and his family's labor, for a cash settlement. I did not learn the length of time which this labor was to cover, but it is entirely possible that after a year of the hardest kind of work the poor fellow will find himself as deeply as before in his "purchaser's" debt. Is there much wonder that such ignorant people should be shiftless?

The religious life of the mass of the race deserves a passing mention. When I first went to one of the churches in which there was shouting and strange conduct, I was some fifteen or sixteen years younger than I am now, and the horror of such performances in the name of religion had not yet appealed to me. To-day I never go to such a service if I can get out of it, for I have learned that it is only among the very oldest of these people that there is any real spirituality.

In these later days among the younger generation, a great deal of noise in religious services comes not so much from any deep feeling as from an idea that such demonstration is religion. Often the very ones whose lives will bear the least scrutiny are the most demonstrative. Without going into a discussion of the fetichism that has entered into the religious life of the mass of ignorant Negroes, it is enough to say that there are to be found in many of their religious practices direct traces of the religion they left in the jungles of Africa. An ignorant and often vicious ministry is the most potent factor in perpetuating this travesty of religious life, and it is, here as elsewhere, that Christian education is the hope for the betterment of conditions. It would be pretentious for me to attempt an accurate statement of the over-worked Negro problem. My own idea is that the whole situation is to be summed up by saying that the race as a whole is in its social and economic infancy, while a great many individuals in it have passed this stage, and that these individuals and the partisans of the race naturally resent the treatment which the mass of the stronger race elect to accord this mass of the weaker race. This treatment is to be expected, excepting in so far as Christianity with its motives and principles steps in and condemns the oppression of the weak by the strong. A few days ago I heard two uneducated colored men giving their opinions of the white lawyers of the town as to their conscientiousness in handling the cases of Negroes who might retain them. They dismissed one after the other as "unsafe" but finally agreed that one

was entirely worthy of confidence. The reason they gave was that "he is a Christian man." Christian education for the Negro has often been advanced as the hope for the solution of his problem. I am convinced that it is to be looked to both by white and black, and for each as *the one thing* that can bring better conditions to all concerned. The A. M. A. schools are bringing this Christian education to the colored people of the communities in which they are maintained and their influence for good is not to be estimated. I have never seen a community in which there is better feeling between the races than those in which these American Missionary Schools are stationed.

I do not know who Harry Kemp is, but I have been impressed with the

spirit of his lines in the current number of the *American Magazine*, "On Hearing Negro Girls Sing." Perhaps the mass of Negroes in the Black Belt may be described as he seems to see the whole race. Certainly his spirit is fair toward the Negro as he sees him:

"He is a child yet, with a child's quick whims,  
And needs a friendly hand to guide his steps;  
Therefore 'tis ours to help, not criticize him,  
While putting down with iron hand the mob  
And meting swiftest justice unto all:  
So, in the patient process of the years,  
He yet shall reach the stature of the Man."

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## AVERY INSTITUTE, CHARLESTON, S. C.

By Elbert M. Stevens, A. M., Principal

IT IS in the country that most of our teachers must find their work and the jungles of Africa can hardly present more dangers than the fever abounding coast regions of the South present to those not accustomed to their baneful influence. Those dangers for our teachers unavoidable in a poorly drained region are enhanced by the uncleanly, poorly ventilated homes in which they are compelled to live. Far more than the ability to read and write is the need of habits of thrift and cleanliness, the establishing of which alone can repay the young people of our schools, who go out into rural places as teachers, for the sacrifice they make for these the

lowest of their race. These teachers become leaders of the old as well as the young. Their life must find expression in cleanly homes, in teaching thrift and economy, in cultivating a love for home because of the effort made in caring for it, and because of the self expressed therein, in creating a demand to own that home which shall be beyond the power of others to dispossess. To meet these demands requires a course of study broader than that presented by the average Normal School.

Our work at Avery however is not alone in the training of teachers. The problems of our schools are not the problems of schools in the midst of



a well organized industrial life. There, the end of training is in the acquiring of an art the science of which has been lived out, whose principles have been established. Ours must be the task of laying the foundations upon which, in accordance with a true ethical code, a new industrial and social life shall be builded.

To-day the attitude of the public mind toward much of the work of the South is practically the attitude of slavery times. The tendency is to

standard of work for the colored people, but has everywhere lowered the standard of living. To ennoble a more diversified line of labor and to prepare men and women for a higher standard of work is no small part of the problem that to-day confronts educators in the South.

Avery Institute this year, through the generous gifts of the American Missionary Association, has purchased additional ground and a building which we hope to furnish for industrial training. Our work in part is to increase the productive powers of 35,000 colored people of the 65,000 population of Charleston. What impresses one most of all here is the general spirit of despotism which characterizes employers and the want of a feeling of responsibility on the part of employees. Employers—white and colored alike—issue orders like a Czar from his throne and are meeting the response of serfs. We must do what we can, that a newer and more real spirit of service, resting upon a mutual desire of helpfulness shall take the place of the old spirit of the past.

We are to teach our wood workers something more than the care of tools and how to make a perfect joint. Out from our school must go that spirit which will compel a new employer and a new employee. From us must come workmen whose earnest purpose will be to please their employers. From us must come employers also who are working men in heart.

To meet the requirements thus placed upon us calls for a shop equipped on nothing less than practical lines. For this more and more must we look to our generous friends of the North if we are to take our



PROF. ELBERT M. STEVENS, A.M.  
PRINCIPAL OF AVERY INSTITUTE.

view many occupations as the work of slaves. The result is seen in a peculiar want of diversified occupations. Farm lands are lying idle while our cities are crowded with white and colored people waiting for skilled work which they should be able to do. The packing of the cities has not raised the

proper part in the work of a renewed South. Nowhere in the world as it seems to me will money bring richer returns than here where we are endeavoring to shake off the burdens

to add their aid. Our colored friends are awakening to the fact that aid is required of them, and before the close of the year we hope to have at least \$1,000 from Charleston colored peo-



AVERY NORMAL INSTITUTE, CHARLESTON, S. C.

which yet remain that were placed upon us by two centuries of slavery. Many Southern white friends stand almost ready to enter the work with us. They only need to see that the work is to be one of general uplift

ple. We need the encouraging aid, sympathy and prayers of friends in the North. May the next ten years find us at Avery well on the way in our part of the solution of this vexed problem of the races.

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## A PIEDMONT STUDENT'S FIRST EXPERIENCE IN A COUNTRY SCHOOL

**H**AVING successfully passed the state examination for teachers in the spring of 1908, I decided to teach the following summer. A friend of mine had already secured a school and as he had decided not to teach, offered me his position if I could

make it all right with the trustees. So I interviewed them with satisfactory results and having a little time left, I decided to inspect my schoolhouse. I must confess that my heart sank when I first saw it. The room was about fifteen by twenty feet and contained only one door and five



small windows. There was a large fireplace in one side of the room, with an outside chimney. This chimney had big chinks in it, and once or twice during the summer large stones came rolling down into the room. There was a blackboard about four yards long, not a single desk and seven or eight benches, some overturned, some broken. There had been no school for a year and the dead leaves and branches of the previous year's decorations were still there. The trustees, however, promised to clean the place up, and told me to begin my school the first Monday in July.

I went out the day before school, began to find my boarding place; but as we lost our way and had to try several times before we found a house near enough the schoolhouse, it was nearly night before I found a suitable place. The family consisted of an old lady, who was a cripple, her daughter, a person of middle age, and two grandchildren—a boy and girl. I never regretted my choice, for I received nothing but kindness during my whole stay with them. The first night it seemed to me that I could not stand it. Everything was so different from anything I had ever seen before. The old lady smoked and her daughter chewed tobacco. They ate out in the kitchen; there was not a single napkin on the table and the children ate with their hands. I felt during the whole evening as if I had undertaken something I could not go through with, but that night came to an end as all things do, and I woke in the morning with new courage and determination.

The old lady told me that neither of the children could start to school

for about two weeks, as they were not through "laying by" their crops, but that the little boy would take me to school that first morning. They fixed lunch for me, as they said I would have to stay at the schoolhouse at noon with the children, and my little girl and I started to school.

I cannot tell you what my dismay was when I entered the schoolhouse and found it in exactly the same condition as before. There was nothing to do except to get to work, so we straightened the benches, took down the old dead branches and then swept the room with an old broom which we found. After a time the children began to arrive and also some of the trustees and patrons. The latter sat down with their hats on. All during the whole term of school I tried to teach the boys to take off their hats in the house. One rainy recess, I remember, when I made this oft-repeated request, one of the boys said to the rest, "Yes, take off your hats, boys, this yer's a hotel."

But to resume my story. I registered and classified the children as best I could and when four o'clock came I dismissed, having taught my first day of school. I cannot begin to tell you how hard that first week of school was. I had about thirty pupils, hardly any of whom had books, and those few books were only readers and "word-books," as they called them. We had no chalk except what the children got out of the cracks of the floor and behind the board. I went home Saturday and brought back a supply of grammars, arithmetics, geographies, tablets, pencils, and chalk, so, you see, I was better prepared. I needed to be, for before the end of the second

week the number of scholars had reached sixty. Everything came out all right, for my trusty trustees made more benches and we were very comfortable, except when it was exceptionally hot or when it rained and the roof leaked.

I had five grades, and I can hardly tell which one I enjoyed the most. My babies were a never-ending source of delight to me, for most of them were so bright, so eager. I only wished that I had had more time to give them. My fourth and fifth grades were also very interesting, for I had the pleasure of initiating them into the mysteries of geography, grammar, and arithmetic. Strange to say, I enjoyed

the latter best of all, though I had always disliked it before.

I wish I could tell of all my interesting experiences—of how I was asked by one of the mothers to sell a dozen eggs and get a dress for her little girl with the money, of how one of my fifth grade boys, who was much taller than I, came to school in his baseball suit, barefooted. Indeed, all of them asked why I did not go barefooted also.

But in spite of their queer ways, I have never known a kinder-hearted, a more hospitable people, and I shall never be sorry that I spent the summer of 1908 teaching in a country school.



## NOTE AND COMMENT



It gives us great pleasure to announce the appointment of Rev. Geo. W. Hinman as District Secretary for the Pacific Coast. Rev. Mr. Hinman is a graduate of Oberlin College of '93 and subsequently of Oberlin Theological Seminary, and took his degree of M.A. in Harvard, '98. He was acting President of Gates College from 1895 to '97 and was a missionary in China from 1898 to 1908, being President for two years of Foo-chou College. We congratulate ourselves and the churches upon the Pacific Coast upon the appointment.

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This is a story of Negro progress issued under the direction of women for Home Missions and **From Darkness to Light,** is intended for a study of missionary classes. **by Mary Helm** The author has written from an intimate personal knowledge

of the subject and one of sympathy and discernment. The study of this volume cannot fail to bring a fuller understanding of the work among the Negro people and greater faith in it. Written by a Southern woman, it is remarkably free from prejudice and in most respects may be accepted as a careful and an accurate statement of conditions in the South as related to Negro Progress. After a careful study of it we take but few exceptions to certain statements. We think that insufficient emphasis has been placed upon the work of the missionary associations and societies of the North.

Speaking of the emphasis upon higher education for which the American Missionary Association stands, it says: "The college must be looked to to furnish thoroughly educated men and women for teachers in all the lower schools. If these elementary in-



stitutions are to be productive of the best results, from them must come the trained men who are to make skillful physicians and surgeons, clear thinking lawyers and preachers. These are all a felt need of the race and its future evolution depends largely on their character and work. To deny or withhold such preparation from the natural leaders of the race will be to dwarf its power and make it a still greater problem to the nation as its numbers increase." The author quotes John R. Mott to say: "The universities and colleges are the strategic points in civilization. As go these institutions of higher learning so go the nations."

The American Missionary Association has much supplementary literature on the same subject which can be secured upon application.



Tougaloo University, Mississippi, has just celebrated its fortieth anniversary. A large number of the graduates of the institution took this time to return to their Alma Mater and greatly added to the interest of the occasion. The Anniversary address was made by Secretary A. F. Beard, which was followed by addresses from Rev. George S. Dickerman, D.D., Rev. Stephen Butcher, President of Straight University, Rev. George W. Hinman and others. A large audience was assembled and many prominent citizens of the city of Jackson were upon the platform. The

**Tougaloo  
University**

musical exercises were of a high order. The baccalaureate sermon of Dr. Woodworth on the Sunday preceding was listened to with earnest attention.



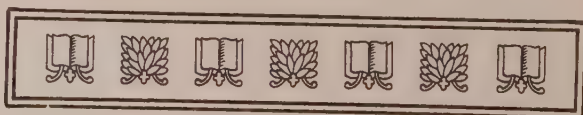
The twenty-fifth anniversary of Pleasant Hill Academy in the Cumberland Mountains was celebrated at the close of its spring term in May.

Rev. W. E. Wheeler has been principal since 1892 and has seen the school develop to its present large and influential standing. Students who have come to Pleasant Hill without having much educational privilege have within that time demonstrated the great usefulness of Pleasant Hill Academy in their attainments and a large number have been teachers, several are now successful physicians in practice, and many have been graduated from various colleges in our country. It is impossible to measure the gracious influences of this single mountain school.



The Fortieth Anniversary of Straight University was celebrated on May 26th, Secretary Ryder delivering the anniversary address. The Tony Lafon Building for manual training, excellently adapted for its purpose, the gift of Mr. Tony Lafon, a colored gentleman of New Orleans, was dedicated at the same time. This occasion also was one of special interest.

**Straight  
University**





## NORTH AMERICAN INDIANS



### Navajo Notes



**A**BOUT twenty-eight thousand Navajo Indians are scattered over the reservation in the northeastern part of Arizona. Their climate and occupation are that of Palestine. Dry arid land, rivers almost lost in the sand, and few springs or lakes; the hill country covered with pinon and a few oak trees. Their main industry, keeping sheep, selling wool, or making blankets for sale. They are not basketmakers. They are unsettled in location, for they follow their flocks as they feed, and live in any empty hogan that they come to. This makes missionary work difficult—only more are reached but in a limited way.

It is of the meeting on Sunday of which I would tell you. Indians began arriving very early, as they have no watches and there is no bell to summon them at the right hour; about ten o'clock we started the meeting. Blanketed and shawled they sat on the

benches and the preaching through an interpreter was not easy or conducive to good flowing thought.

After the attempt to preach we left the way open to questioning and it was remarkable the interest manifested and the pointed character of the questions:

"Where did you come from?"

"Where did you first hear of the Navajos?"

"What do you want now that you are here?"

I pointed out New York on the map, and, as was evidenced by the nodding heads, they were not dull in realizing the distance. In reply to the question, "What do you want here?" I said:

"The Sioux Indians have accepted our Christ as their Saviour, so have many other tribes—the Pimas and Papagoes—and I want to know why the Navajos refuse to come to Christ and still hold on to their same old superstitions and reluctantly consent to educating their children."

Chief Johnnie, a noted medicine man asked and answered all the questions through Joe, the interpreter. Theological questions followed rapidly:

"Who is your God?"

"Where did he come from?"

"Who are his mother and father?"

"How did your people get knowledge of Him?"

If ever mortal man longed for the Home Mission Board, the Evangel-



istic Committee and the entire faculty of any or all of our theological seminaries to be on hand, I surely was that man. I gave a few gasps and after ejaculatory prayers for aid I tried to answer.

"The God we worship is the infinite source of all things. You worship the sun,—He made the sun. You worship the mountain,—He made the mountain. Back of all that you worship is God the Father who loves all his children and longs to help them, ever existent and unchangeable." All

hours, must close; but taking the old chief's hand, I said, "Our God will hear the talk, or understand the wish, of any of his children and if you want Him, He will surely come to you. Talk to Him, and I too will talk to Him about you from my country and some day you will know Him and be very glad."

With our hands still clasped our interview was heart to heart.

"What do you want me to do?"

I replied, "Seek for the truth, your missionary will not deceive you; ask



CHRISTIAN INDIAN FAMILY.

this and much more was in the reply.

A sensation was created when in reply to, "Where did you get your knowledge of God?" I showed them the hieroglyphics of the ancients; nodding of heads and some guttural remarks were exchanged. A Hebrew Bible was next shown and then a Greek and lastly the King James version.

Growing very wearied I said the interview, which had lasted nearly two

him, and when you are convinced that our religion is true, then accept Jesus Christ as your personal Saviour and obey Him. Then tell your people about Him and invite them to come too."

With bowed head he replied:

"Thank you for your interest in the Navajos, thank you for coming so far to see us. While you were talking something was saying you were right and we were wrong. Then again I

think your religion is best for white people, but yours may be best for the Navajos, I don't know."

This chief had been greatly opposed to all missionary effort and his interest now was remarkable. His son, a young man grown, sat beside him and listened intently, his sensitive face revealing possibilities of great things by and by.

The following quotations are from a letter received afterward from Chief Johnnie:

"The Spirit is calling and the Navajos are coming. I am constantly thinking of what you told me while you were here and thank you for your

words; they were words of a father. I am very grateful for the Christian teaching. Our own religion is about to be thrown away as there is nothing to it, and when we have Christ fully in our hearts all evil will be thrown away. We will live better lives and all the Indians will accept Christ.

"I wish I were a boy again, then I might have a longer time to live to learn these things and would understand better about Christ. In all of my past life I seem to hear some one calling me. All the past is dark and bad, but what the missionaries teach will take hold more and more upon the people."

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## From an Indian Pastor's Sermon

**Y**OU have been in school for nearly a year and are now to go to your homes. But you will not be like some of the Indians among whom you go. You will see your friends and perhaps may learn other lessons which you will suffer for.

Remember what the word of God says, we are not to turn aside even for our friends.

My father died when I was twenty years old. When he was dying he gave me all the things he used to worship and charged me never to depart from what he taught me. He thought he had the spirits of the bear and the thunder so he was a great warrior and killed many enemies. But I never could be like that. There is no life in such religion for me. I show no disrespect to my father in not heeding his words. So you, too, if you are asked to believe in or wor-

ship such things, do not have to do it because you are asked. Remember what you have learned. If others do wrong and try to teach you strange things, gently tell them of the better way and you will give them life and joy in heaven.

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To see what radical changes in social ideas the Indian people have had to make, note the following instance:

### Changes in Social Ideas

A feeble Indian woman had to go half a mile to get a bucket of water. A white person present said to her, "Why don't you make that great lazy boy go and draw the water for you?" She drew herself up proudly and replied, "Do you suppose I would let my son do such things as that!" She wanted him to be a warrior.



# American Missionary Association

## EDUCATIONAL WORK IN THE SOUTH

*Superintendent of Education.*—REV. H. PAUL DOUGLASS, D.D., 287 Fourth Ave., N. Y.

**COLLEGES AND THEOLOGICAL SEMINARIES.**—ALA.: Talladega, Talladega College. Miss.: Tougaloo, Tougaloo University. TENN.: Nashville, Fisk University. GA.: Demorest, Piedmont College. Atlanta, Atlanta Theological Seminary. D. C.: Washington, School of Theology, Howard University.

**Secondary Institutions.**—ALA.: Florence, Burrell Normal School. Marion, Lincoln Normal School. Mobile, Emerson Institute. FLA.: Fessenden, Fessenden Academy. Orange Park, Orange Park Normal School. GA.: Albany, Albany Normal School. Athens, Knox Institute. Macon, Ballard Normal School. Marshallville, Lamson School. McIntosh, Dorchester Academy. Savannah, Beach Institute. Thomasville, Allen Normal and Industrial School. Ky.: Lexington, Chandler Normal School. LA.: New Orleans, Straight University. Miss.: Meridian, Lincoln School, N. C.; Beaufort, Washburn Seminary. Enfield, Joseph K. Brick Agricultural, Industrial and Normal School. King's Mountain, Lincoln Academy. Troy, Peabody Academy. Wilmington, Gregory Normal Institute. Saluda, Saluda Seminary. S. C.: Charleston, Avery Normal Institute. Greenwood, Brewer Normal School. TENN.: Memphis, Le Moyne Institute. Grand View, Grand View Normal Institute. Pleasant Hill, Pleasant Hill Academy. TEX.: Austin, Tillotson College. VA.: Cappahosic, Gloucester School.

**Elementary Institutions.**—ALA.: Athens, Trinity School. Fort Davis, Cotton Valley School. Joppa, Normal and Industrial Collegiate Institute. Ky.: Evarts, Black Mountain Academy. Miss.: Clinton, Mt. Hermon Seminary. Moorhead, Girls' Industrial School. Mound Bayou, Normal Institute. N. C.: Blowing Rock, Skyland Institute. Hillsboro. Lawndale, Douglass Academy. Lynn.

**Affiliated Institutions.**—ALA.: Cottage Grove, Cottage Grove Industrial Academy. Kowaliga, Academic and Industrial School. GA.: Brunswick, The Normal School. Cuthbert, Howard Normal School. Forsyth, Normal and Industrial School.

**Ungraded Schools.**—GA.: Andersonville, Beachton, Daisy, Glennville, Hagan-Bethel, Hagan-Eureka, Marietta, Rutland, Thrift, Trinity. N. C.: Burlington, Dockery's Store. Dry Creek, Evans, Exway, Haw Branch, High Point, Lilesville, Mt. Gilead, Oaks, Strieby, Tempting, Wadsworth, S. C.: Greenville.

## CHURCH WORK

*Superintendent of Southern Church Work.*—REV. GEORGE W. MOORE, D.D., Nashville, Tenn.  
*Superintendent of Mountain Church Work.*—REV. W. O. BERCKMAN, Williamsburg, Ky.

**Number of Churches.**—Alabama, 20; Arkansas, 1; Dist. of Columbia, 3; Georgia, 27; Kentucky, 17; Louisiana, 15; Mississippi, 7; North Carolina, 56; Oklahoma, 3; South Carolina, 6; Tennessee, 35; Texas, 10; Porto Rico, 8.

## INDIAN MISSIONS

**Educational Work.**—NEB.: Santee Normal School.

**Churches and Stations.**—Santee Agency, 3; Rosebud Reservation, 11; Cheyenne River Reservation, 11; Standing Rock, Grand River District, 7; Standing Rock, Fort Yates District, 6; Fort Berthold Agency, 3; Crow Agency, 3; Cape Prince of Wales, Alaska.

## CHINESE AND JAPANESE MISSIONS

**California Chinese Missions.**—Bakersfield, Berkeley, Fresno, Los Angeles, Marysville, Oakland (2), Oleander, Pasadena (3), Riverside, Sacramento, San Diego (2), San Francisco (2), Santa Barbara (2).

**Hawaiian Evangelical Association.**—Hawaii, Kaulakekua, Hilo; Maui, Wailuku, Pauanene; Oahu, Honolulu, Kukuila; Kauai, Makaweli.

## PORTO RICO, W. I.

**Educational Work.**—Santurce, Blanche Kellogg Institute.

**Church and Mission Work.**—Fajardo and Out-Stations, Humacao and Out-Stations, Naguabo and Out-Stations, Luquillo, Yabucoa, Juncos, Las Cabezas,

# THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

Corresponding Secretary: Charles H. Richards, D. D. Treasurer and Recording Secretary: Charles E. Hope. Field Secretaries: William W. Newell, D. D., 153 La Salle Street, Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Berkeley, Cal. Assistant Field Secretary, Mrs. C. H. Taintor, Clinton, Conn.

In the illuminating article on "The World's Debt to Small Towns and Rural Villages" all will recognize the facile pen of the former editor of "The Advance." He has given us a most interesting and suggestive account of the splendid fruitage of Pilgrim ideals and methods in Litchfield County, Connecticut. It hints the possible result of our present work in a multitude of rural communities all over our country. Out of the little church in a little village may come some giant of the future to do heroic service for the Kingdom.



The distress of the churches appealing for our aid still continues. It is the rule of our Board to appropriate no money except as it has it in hand or immediately in sight. That is the way we keep out of debt. We are entirely dependent on what comes in month by month for funds with which to respond to the waiting churches. Doubtless if the churches and individuals who mean to help the sister churches in their critical time of need clearly realized the disappointment, discouragement and peril which their tardy and too meagre gifts occasion, they would hurry up and also increase their donations.



We have on hand at this writing one hundred and twenty-one applications asking for \$181,765. They are from thirty-one states, and represent every part of our country. Forty-nine of them are from cities; seventy-two are from villages and rural settlements. Eleven of them are from the new-comers to our land, using the vernacular of their former homes abroad. Seventy-two of them are for church grants; twenty-nine are for church loans; and eighteen of them are for parsonage loans. As they ask for ten times as much as we usually have in any one month for appropriation, it is plain that a new application must wait ten months or a year before it can be considered by our Board, and have a response to its appeal. This is a hardship which would be overcome if givers were prompter and more generous.



We are glad to say that our receipts in May were larger than in April, and more than \$2,000 greater than in May, 1908. But they are still far below the mark set by the "Advisory Committee" in the Apportionment Plan.



# THE WORLD'S DEBT TO SMALL TOWNS AND RURAL VILLAGES

By the Rev. Simeon Gilbert, D.D.

ONE of the last and wisest things done by President Roosevelt, during the closing weeks of his strenuous administration, was in the conference of the Country Towns Commission, called by him to meet at the White House. Nothing could be finer than the sagacity and breadth of vision seen

necessary to meet the new conditions.

Whatever the problems of the modern city, no exigency of our time is more important than the problem of the due "conservation" of the country towns and villages.

No one who studies American history at all biographically but is apt to be continually amazed at the num-



CONGREGATIONAL CHURCH AND PARSONAGE, GLENWOOD, MINN.

in the creation of this Commission; an integral and vital part of our National constructive statesmanship, aimed at the conservatism of our National Resources. And Mr. Roosevelt himself was unmistakable in the emphasis which he laid on the peculiar educational and religious, as well as otherwise social, agencies and influences

ber of men and women of the strong and more original leadership, who came forth from the smaller villages and obscure rural districts. One of Abraham Lincoln's sayings was, that God must love the common people, he made so many of them. True enough, but this does not ignore the value of the part taken in the world's advance-

ment by men specially chosen, uniquely gifted and trained for their peculiar tasks, where "one chases a thousand, and two put ten thousand to flight." So common is it to see an elect few show the way and lead on the many.

Now there is in the state of Connecticut a certain group of rural towns and villages which have had an altogether significant and typical history. It is not that their story is so exceptional, but rather that it is so representative, in its way, of so many other inland, rural districts all over

of whom they drew their royal lineage, he said, it was "not so much the famous ones—effects rather than causes—as the humble, but good, many, who are the deepest, truest causes of our happy history."

The towns in this county did not begin to be settled until about a century after the arrival of the Pilgrims. These settlers came mostly from Hartford and adjacent towns. They were a class of godly, intelligent, thrifty, courageous families; men and women who had the courage of their aspira-



CONGREGATIONAL CHURCH, FORKS, WASH.

New England, and indeed throughout the so-called "New England zone" from the Atlantic to the Pacific, that the story challenges attention. This typical group of towns is all in a single county, that of Litchfield, situated in the northwest corner of the state, about thirty-three by twenty-seven miles in extent. There is in it no important city. Some years ago this most typical county celebrated its centennial. Dr. Horace Bushnell, himself a native, gave one of the notable addresses seeking to interpret the secret of its history. Speaking of the "kings and queens of homespun," out

tions not less than of their convictions. They went forth to "go west and grow up with the country." Indians were still in their wigwams. There had been pathetic scenes as they bade adieu to kindred and friends, and faced the wilderness. They took their Bibles with them, and one of the first things they did was to establish the church, and "set up" public worship, with its "meeting-house" in every town as the inspiring center of all its communal life. One of the next things they did was to provide means for education. To begin with, almost every minister's home was a kind of



college-preparatory school; for Yale College was not far off. There were the primitive settlers, says Dr. Bushnell, who climbed among the hills with their axes, to cut away room for their cabins and family prayers; their sons who foddered their cattle on the snows, and built stone fence while the corn sprouted in the hills, getting ready to send a boy or two to college; the mothers who spun and wove and made clothes for their children and lined their memories with catechism; the minister and the plain deacon, the district committee and the school-mistress; the people who read the weekly newspaper and loved George Washington and their country. These were the men and women, declares Dr. Bushnell who made Litchfield County.

True, as everybody knows, there is a new New England; just as there is a new Illinois, and a new West. Everywhere two processes have been and are going on. There is a continual migration, as well as a constant immigration. One-third of the present population of New England scarcely know what the term "Pilgrim Fathers" means. What then? Does every golden age for the rural towns of America belong to the past? Is it a lost art that of building towns and villages after the "pattern in the mount?" No doubt new conditions call for some new ways and means. But the changing order is by no means wholly to the disadvantage of the present problem. Nor are we of the old New England descent the only children of promise. To fancy this to be the case would be, historically considered, absurd. Moreover the spirit of invention is not dead. On every side earnest men and women are getting to be keenly alert in seeing how to adjust the old forces to new conditions. Name them "signs and wonders," if you please, the wonderful things which appear in that "happy history" in those hill-towns of northern Connecticut; but we may be sure there was nothing miraculous about it.

Who, then, are some of these backwoods people and rural villagers, in that up-state corner county of Connecticut, where we are to look for patriots, statesmen, educators, founders of colleges, judges, philosophers, theologians, preachers, evangelists, missionaries; men who have gained national distinction and exerted worldwide influence?

Here are some of the names. It matters little in what order we take them. Here comes Ethan Allen, who took no small part in the War for Independence, and a very memorable part in the picturesque capture of Fort Ticonderoga, "in the name of Jehovah and the Continental Congress." In his own town of Cornwall, famous for the quality of its iron ore, he had a furnace and foundry of no little importance just then, where most of the shot and shell for the war were cast. His brother, Ira Allen, besides having a great deal to do in the making of the Green Mountain state, became the founder of the University of Vermont, at Burlington. Here comes Oliver Wolcott, a signer of the Declaration of Independence, who had the famous gilded leaden statue of King George in Bowling Green, New York, brought to his house where it was made into 40,000 bullets. Aaron Burr was also a native of Litchfield County, where he narrowly escaped being as patriotic as he was ambitious.

Here was established the first Law School in the United States. This was done by Judges Topping Reeve and James Gould. More than a thousand lawyers were trained in this school. Its influence was felt in the legislation and jurisprudence of all the states. Young men from Maine to Georgia and South Carolina came here to finish their law studies. John C. Calhoun was one of them. To have been the first to give the law a place among liberal studies in this country is no small distinction. Among the graduates of this school were two Jus-

tices of the United States Supreme Court; thirteen United States senators; forty-six members of Congress, and forty judges in the highest State Courts, besides several cabinet members.

Then this Litchfield County early began to have its academies and seminaries. Morris Academy was founded by Capt. James Morris as early as



GLENWOOD CONGREGATIONAL CHURCH,  
HARTFORD, CONN.

1799, and had its potent share in determining the character of the whole community. Of similar influence was the Female Seminary founded by Mary Pierce, which later was conducted by James Brace, the father of Charles L. Brace who organized the Children's Aid Society in New York City—the pioneer institution of its kind in the country. Mrs. Harriet Beecher Stowe, who, like her brother, Henry Ward Beecher, was born in Litchfield, said she had never known so inspiring and efficient a teacher as James Brace. Another academy in the county was the still famous Gunn School, familiarly known as the "Gun-nery." It is also of significance in this connection that it was a Litchfield County lawyer, Cyrus Swan, who is said to have been what may be termed the "power behind the money" in the founding of Vassar College. As the

especial friend and counsel of Matthew Vassar he urged the use to which he might put his money and was for years the treasurer of the college. The first principal, moreover, of Vassar College, Miss Hannah Lyman, was also from Litchfield, having been educated under Mary Lyon at Mt. Holyoke Seminary. And to-day there are some fifteen academies and preparatory schools, in this same group of rural towns.

Not to be forgotten among the original things thought of and done here, is the fact that the very first school for Foreign Missions in this country was the Mission School at Cornwall. Although outside race prejudice did not allow it to go on for many years, seventeen of its pupils went as missionaries to the Sandwich Islands, Henry Obookiah, a native of the Islands being one of them.

Samuel J. Mills, the very pioneer in this country of foreign missions, the leader among that small group of young students at Williams College and Andover Seminary, whose pungent appeals to the churches led to the origination of the American Board, was a native of this county where his father was long a pastor. As one studies his career as the direct instigator of not only the American Board, but the American Colonization Society, the American Bible Society, and even the American Home Missionary Society, one is amazed at the providential importance of his life. And yet he died on his way home from Africa at the age of thirty-five. Adoniram Judson, too, one of the five first foreign missionaries, was the son of a Litchfield pastor. No wonder Dr. Worcester, Secretary of the American Board, used to say, "I bless God for Litchfield County." Dr. Augustus C. Thompson, for nearly forty years one of the Prudential Committee of the Board, was a native of Goshen, this county. Some twenty well known missionaries went from here as pioneers of the work in India, Turkey,



and elsewhere. Dr. Charles G. Finney, for so many years President of Oberlin College, and probably the most powerful evangelist and preacher America has produced, had his birth here. Though not the founder of Oberlin, he doubtless had more to do than anyone else in giving to it its unique character and really world-wide influence.

Among other educators from this group of rural towns were: Dr. Jeremiah Day, for about thirty years President of Yale College; Dr. Julian M. Sturtevant, one of the seven Yale students who really "founded" Illinois College before their graduation, who in 1830 was its first instructor, who was president from 1844 to 1876, and was an instructor in the college for fifty-five years; Dr. Azell Backus, President of Hamilton College; Dr. Horace Holley, President of Transylvania University, Kentucky; Rev. J. A. P. Rogers, the founder of Berea College, Kentucky; Dr. Ebenezer Porter, Professor of Rhetoric and President of Andover Theological Seminary, one of whose books, "Porter's Rhetorical Reader" is said to have passed through over three hundred editions; Professor Nathaniel W. Taylor, of Yale, one of the sanest and strongest theological teachers of his time, during his thirty-five years there giving inspiration and direction to more than seven hundred young ministers.

Here was Dr. Joseph Bellamy, one of the stalwart leaders in the palmy days of New England theological controversy, when younger men ranged themselves about him as Bellamyites or Anti-Bellamyites, during his masterful pastorate in one place of more than fifty years. Incidentally, it may be mentioned that his grandson, Edward Bellamy, wrote that once immediately taking but now mostly forgotten book, "Looking Backward;" a book however the influence of which was not so quickly ended. Here was born Dr. Henry Cowles for near half

a century the teacher of Hebrew in Oberlin, and author of numerous excellent commentaries; and here came his brother, Professor John Cowles, for so many years at the head of the Ipswich Female Seminary, where Mary Lyon got her start and some of her most distinctive ideas and ideals.

Then, as already mentioned, there was Dr. Horace Bushnell, born and brought up here, author of several of the most distinctly influential theological and religious books of his time; as well known in England as in this country, and which, because of their genius for literary expression, are an enduring part of our literature.

Dr. John Pierpont, poet and preacher, was a Litchfield man. His daughter married Junius Morgan, the partner of George Peabody, the banker-philanthropist; and their son is John Pierpont Morgan, perhaps the greatest financier of the world. Then, Mr. Collin P. Huntington, one of the originators of the Central Pacific Railroads—highways of more than national, of truly world-wide consequence, came from one of these small towns. There were two Oliver Wolcotts, father and son, each of whom was Governor of Connecticut for ten years. The first Governor of Vermont and three others came from Litchfield. Not less than forty-five Governors of Vermont, it is said, have come from Connecticut, from towns with churches and schools kindred in history and character to these in this county. Here were born John Trumbull, at once jurist and poet, one of the pioneers in our American literature, and author of the poem "McFingal;" Dr. Thomas Hastings, a notable leader in the advancement of music and the song-service in our American churches; Elizur Wright, one of the earliest and most influential publicists in the cause of the abolition of slavery. Here, too, originated John Brown—"Ossawatimie Brown"—the Brown of Harper's Ferry, who wittingly or unwittingly precipitated

the war that issued in the final extermination of slavery as "his soul went marching on."

Standing in their own class are also Henry Ward Beecher and Harriet Beecher Stowe, born in Litchfield, where their father, Dr. Lyman Beecher, was pastor during the sixteen years of his early prime. Of his seven sons, all became ministers. The oldest, Dr. Edward Beecher, was one of the founders and the first president of Illinois College, at Jacksonville. Miss Catherine Beecher, an older sister, in association with Governor Slade of Vermont, conducted that unique educational-missionary enterprise, specially training and sending out teachers into the then new Western States; teachers who, though they were apt to get married within the first year or two, only became teachers for life. The Milwaukee-Downer College for women, now one of the important schools of Wisconsin, was founded by Miss Catherine Beecher.

And what shall one say of the "happy history," the enormous fruitfulness and world-wide influence, directly and indirectly touching so many of the most vital and critical points in the total life of the country, and the world, of one such small Puritan, rural, educational, and aspiring community like this, where almost every family appears to have been somehow taught to "hitch its wagon to a star?" How did it happen? How may such things be made to keep on happening?

We speak of certain great philanthropic, educational or missionary "causes," having in mind such organizations as, for instance, the American Board, the Home Missionary Society, the Congregational Church Building Society and the Education Society. They are indeed "causes," endowed with more than magical, with a sort of divine potentiality; causes that have an endlessly productive and reproductive efficiency. Not in New England only, but in all parts of the

country, it is the constant impact and appeal of these and such like great "causes" and contagious "movements" which, more than any have as yet fully estimated, have to do in the making of the better and more characteristic elements of the American life, making possible the reenactment of the same kind of personal and family histories as have been, so wonderfully, the glory of these towns and villages of Litchfield County, Connecticut. Often, in seemingly the unlikeliest places, there are constantly emerging and coming to light certain specially endowed men and women who, almost as much to their own surprise as that of their friends and neighbors, represent organic spiritual forces and movements that have no limit to their radiant beneficence; like Virgil's vision of the empire that was to be, "bounded only by the ocean, the fame of it by the stars."

And what is all this but the everlastingly "springing and germinant" fulfilment of that divinely beautiful parable of the "good seed"—some thirty, some sixty, some a hundred fold.

No doubt it has to be admitted that during the past few years the contributions to each and all of our great missionary societies, home and foreign, have been painfully disappointing. The temporary negligence of the churches in this matter is ominous enough. There is need of a grand revival of a fresh spirit of loyalty to the great corporate enterprises, for which we as a body of churches are responsible. Just now no prayer is more pertinent, than, "Lest we forget!" The saying of Mrs. Browning is still true, "people are kind, when they think of it." When once more the good people in all our churches get to thinking about it, the rising tide, as of the very River of God, will irresistibly swing out again into mid stream the mighty Forward Movement.



Many of the applicants for our aid are from frontier points of great importance and promise. One of these

**Marmarth,** southwestern corner of  
**North Dakota** North Dakota. General

Missionary Shaw says of it: "This is on the Little Missouri River. The new railway expects about a thousand of its men to live here. There are about half that number on the ground now. Our church has voted to build a cement block church that will cost from three to four thousand dollars. We have just placed there a good minister from Iowa with his family, and the prospects are good for a strong, aggressive church."

The pastor, Rev. J. G. Dickey, writes: "This town is one of the newest of the West. Its future is assured by the fact that the great continental railway, the Chicago, Milwaukee and Puget Sound, has made it a division point. New settlers are flocking in, both into town and country. New buildings are going up. The church has a busy and growing field. Marmarth is an American community, even the railway force being mostly Protestants. *No other church* is as yet seeking a foothold here. As pastor I am covering the surrounding country as well as possible."

They ask for \$500 as a grant, and Superintendent Powell says they ought to have it.

If you wish to see things grow, keep your eye on this church in Montana. The pastor, Rev. T. B. Windross, writes: "This is one of the most needy and most promising fields in the whole country. The town, though only fourteen months old, has a population of 1,500, and in a few years it will be a city. The Chicago, Milwaukee and St. Paul Railway is greatly interested here, and there are three coal mines. By next fall we shall have 2,000 miners here,

and we have no place for worship. We ought to have a church property worth \$5,000 to meet the needs of the place, and we need it at once. Every one acquainted with the splendid opportunity here will endorse this plan. Can we have a grant to help us? O for consecrated wealth for the Lord's work in this place!"

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"A church without a house is a vagabond. It does not *bulk* upon the community. It needs a physical incarnation, a body for its soul.

#### A Truth Well Put

"A minister without a home is a workman with his hands tied. And in many communities he can have a home only by the help of this Society. Want and waste are inevitable as he flits from pillar to post, a mere renter; and the waste often includes the health, if not the life, of his family. In lieu of a suitable house the minister sometimes has to buy a grave. But the saddest waste is the waste of opportunity. A vagabond church or a vagabond minister cannot command respect and attain power as permanent factors in the community."

DR. FRANK T. BAYLEY.

✽

The pastor of an Oregon church writes as follows: "I am instructed by the Board of Trustees to express to you the heartfelt gratitude of our church for bountiful aid extended to them at the time when every effort was being put forth to extend the influence of our church, and to care for the many children who attend our services. I can assure you it is not seed sown upon the rocks, for God has blessed our efforts, and on Easter Day rewarded us with a goodly number of additions to our membership. We trust that all the assistance which you may extend to struggling churches may meet with the same thankful hearts and be productive of as much good as with us."

#### A Voice from Oregon

# THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY DEPARTMENT.

**Office: Congregational House, Boston.**

Henry Churchill King, D.D., President.  
Rev. William Ewing, Missionary Secretary.  
Henry T. Richardson, Treasurer.  
**Chicago Office: 153 La Salle St.,** Rev. W. F. McMillen, D.D., District Secretary.

## IN EARTH AS IT IS IN HEAVEN, OR, MISSIONS IN PRACTICE

By SUPT. ROBERT P. HERRICK, D.D.,  
OF MINNESOTA

If you are ever far enough west to have the opportunity, be sure to watch the settler breaking the prairie sod.

His four big horses, side by side, are straining in their collars as they slowly force the plow through the unyielding sod. You try holding the plow a few minutes. With all your strength you steady the handles against the strain of the team and the unyielding temper of the hard bull sod, where the buffalo grass has knit its roots to resist any change, and you marvel that a man can stand the strain of such hard, unceasing work ten hours a day.

But come back after three short years and mark the change. Where there were only rolling hills and prairies there are now green fields of waving grain, shining with their growing wealth. Farmhouses and wire fences, and sleek cattle, and the marks of a happy, prosperous civilization are upon these mighty billows of land where but yesterday was the vast wild. And there comes over you a sense of the cost of all this transformation—the weary toil, the painful waiting in

bitter poverty, the homesickness and heart hunger. But after all you are constrained to say, "It was well done and well worth doing."

All this is at once a description of what is taking place in all the newer parts of our land, and also a parable of what is involved for man in creating a new civilization on the frontier. The stress of poverty and overcrowding in the older communities, the native hunger for his inheritance in the earth, the ownership of land, the steady tide from foreign shores, the greed for rapid gain in new commercial ventures—all these forces combine to throw, year after year, upon the vast and lonesome frontier a strange medley of race, all sorts and conditions of men.

It is among these utterly new and diverse conditions that the Congregational Sunday-School Society finds its most hopeful field. It goes there with our broad policy to bring together on a common basis these differing elements. It goes to determine, after the high standards of our Pilgrim Fathers, the kind of civilization that is to be—its civil, educational and religious future. It goes to give to these seeking earthly things at such cost of hardship and toil, the eternal wealth of heavenly things. What an opportunity! What a mission!

For example: Up in that great wilderness of forest and stream in Northern Minnesota we have a share in the labors of a missionary. The great Rainy River, draining the north-central part of the continent, has



made a highway for the incoming settler. And now the railroad has sought out these river communities. Thousands of acres of free land offered to the hardy settler, the opportunity of making a home and acquiring a farm of one hundred and sixty acres if he would hew a clearing in the forest, build a cabin, and dwell therein five years. So it came to pass a few years ago that men hurried from the cities, or farm-renters hastened from Iowa and Wisconsin to these forest depths along the northern boundary. And now for some thirty miles back from the river all the good land is taken by settlers. Most of these people had little else than enough money for their tickets and to pay the freight on the



THE HOME OF A FRONTIER SETTLER ON  
MISSIONARY CONARD'S FIELD.

meager household goods they took with them. On some quarter section of land they located, often living like gypsies in tents, until the rough log cabin could be built. And that cabin! I can see it now! Its floor often the trodden dirt. Its roof of poles and brush, with a clay covering. It had perhaps one room and a lean-to—a bed in one corner, table in the center, a stove and the kitchen at the far side and perchance a loft overhead. And here, in sickness and in health, in birth and death, the government compels this family to reside for the fateful five years. With expense money hardly obtainable from people in such circumstances, the missionary has lived in the midst of the poverty and need of these people, preaching

Christ, comforting, heartening, inviting them to citizenship in that "city which hath foundations." Over frozen rivers in winter, and wading through deep mud and slush in spring, and often making his appointment by boat in summer, he has established a circuit of half a dozen Sunday-schools and preaching stations among these settlers. His faithful wife has helped abundantly in this ministry by superintending a Sunday-school, or, in short skirt and rubber boots, she has made her way to an isolated home where there was a woman whose heart was breaking in her lonesomeness. In the winter the Society determined to send an evangelist to the assistance of the missionary, one who knew heavenly things even in earthly setting. Among the settlers and in log school-houses the meetings were held, with fervent prayer, joyous singing, with faithful preaching, memories of other scenes and other forces were awakened. Backsliders were reclaimed, sinners converted, and three churches were formed among these home seekers of far Northern Minnesota, and some time we shall have the Rainy River Conference of Congregational churches.

The Sunday-school planting means that the dominant influence in this community is Christian as it emerges out of its poverty and loneliness into a developed and prosperous estate. It means for the homesick mothers a new ray of hope and a little touch of the gladness of life. It means the coming of fresh, bright picture cards and story papers for the lonesome hours of these children. It means that amid all the hardness and stress of the earthly, there comes a touch of the joy and hope and memory of the heavenly. And on the earth it begins to be—in faint fashion, perhaps—but it begins to be *as* in heaven.

In a section a little farther south is a colony of Iowa people. A "land man" visited the Iowa neighborhood some years ago with illustrated circulars setting forth the beauties and

attractions of the spot, twenty-five miles from the railroad. A colony was formed, old belongings were sold out, and soon this company of men and women were toiling through the wilderness to the new home—a journey tedious and dangerous. Even after seven years this community bears the marks of those early days, for there still remain a few of those little sheds, covered roof and sides with funereal tar paper—the most homesick dwelling a person ever lived in—and that, too, after prosperous and happy Iowa.

To this village it was the happy lot of your missionary to carry the help and hope of Christian things. Twenty-five miles of walking over the worst of roads brought him hun-

had come to know the terror of homesickness; and for four years you seemed forgotten by the Christian forces outside. And then there came this kind-hearted, brotherly servant of Jesus and helped you in the Sunday-school and in the church organization, would there not be joy unspeakable in your heart? Would you not feel that there were those who still wanted God's will done on earth as it is in heaven, and who would give and pray and send for this purpose? Would you not thank God, as I have heard men do again and again in these lonely places, for the Sunday-School Society? The condition may be earthly, but this touch upon them is surely the heavenly.

One of the blessed things about this Society is its flexibility.

It has come to pass also that the superintendents whose commonwealths contained great and growing cities have found the frontier in the city—the frontier of neglect or the frontier of extension. Minneapolis and St. Paul the past twenty years have furnished naturally enough some twenty-one opportunities for such ministry through the Sunday-school outpost, and at least ten churches in these two cities have grown out of this fostering care.

Come with me to meet a few men of a city neighborhood when the life of one of these branch Sunday-schools is at stake. Easter Sunday we sat in that Sunday-school to hear some eighty children recite and sing and listen with a shining light on their faces, which told how much they had come to love that place, their own Sunday-school. But this evening we are reminded of the earthly side, the difficulties of finance and repairs. The building was originally a movable chapel. It shows the sag of age and the lack of paint, and bears a look of poverty. In the smoky light of kerosene lamps the men begin to assemble. A hard-working man is led in by his little girl, and he draws her tenderly to his side as he tells me about her



HAY MAKERS IN THE IOWA COLONY.

gry and tired to this outpost of civilization. For four years the group of Christians in the community had waited for such a leader—had hoped and prayed for his coming. The missionary calling from house to house, and in the few business places, soon had a meeting announced, and in this very first service the Spirit of God was so manifest that the organization of a church was planned. On the second visit Christians new and old covenanted together in the bonds of their common faith.

Suppose that seven years ago you and your family had moved away from all the familiar and loved surroundings into the wilderness, twenty-five miles from a railroad. Suppose it had been your lot to live in one of those little tar paper boxes in the zeros of winter and the heat of summer; you



recent illness. She is a very precious and blessed treasure to her father. Another, a motorman, tells me about his boy just out of the hospital. All these men have been brought here by their love and loyalty for their children.

After we tell God, in an opening prayer, our need in the matters pertaining to the eternal welfare of these children, the superintendent shows these men that the life of this enterprise is in danger by reason of financial difficulties. "We want to hear," he says, "what you fathers have to say." Then follows, by men unused to speaking, a series of testimonies as to the love of their children for this Sunday-school, the danger for their future of having them in the streets without any Christian influence, and finally their own willingness to give and sacrifice to keep up the school—words which come from the heart. Three trustees were appointed, also a treasurer, and a handsome beginning was made in the way of a subscription. Moreover they provided for painting and repairs by their own labor "after hours," or on the half holidays.

If you were to go to this part of the city on a Sunday now you would find a tasty, new house of worship; an efficient pastor, a Christian Endeavor Society, a large Ladies' Aid and a church organization to go with that Sunday-school. Verily "A child shall lead them."

Although this city work is often done in connection with other agencies in part, the aggregate of what this Society has done in the growing cities of our land in the last twenty years is a large item in the touch of heavenly things upon earthly need in our great cities.

One of the painful things in this ministry of heavenly things amid such crying earthly need is the refusing of opportunities for the lack of money in the treasury. If the contributors to this work could come to understand how by every possible device and plan

the available means is made to stretch over the largest possible work, I think they would feel that the great confidence which they have in the Society's economy is amply justified. One of these devices is the arranging of a Sunday-school and preaching circuit, often jointly and properly in partnership with the Home Missionary Society. In Minnesota alone there are for either a whole or a part of the year four such circuits.

Here is Missionary Conard in Northern Minnesota whose work is typical in some respects. His parish extends over six counties, many of them larger than some of our states.



A FAMILY GOING TO CHURCH, MR. CONARD'S FIELD.

He travels over three hundred miles each month in visiting the various fields under his charge. From ten to fourteen neighborhoods and villages are visited in this parish, ranging from a fair-sized railway town to the school-house in the "brush." So far as possible these places have at least one service on Sunday once a month, but for others we have to make a Sunday out of a week-day evening. Think, however, how much such a ministry means. The little group of Christians in each of these communities feels always that there is some one to plan with them in the loving spirit of Christ. There is, at least once a month, the service for which their souls long when memory goes back to

the old home life. There is baptism for the children, there is the sanction of prayer and blessing upon the new home, and there is comfort and Christian burial when death finds his way into these communities. In revival meetings held by this missionary, there have been conversions of hardened and rum-soaked sinners, who are now bearing witness to the Lord by purity of life and word and earnestness in His service. So for you, dear friends of this Society, summer and winter, over these six counties, on foot, in the freight caboose, by team, by boat, there goes this sweet-spirited follower of the Master, ministering of heavenly things in the midst of the toil and turmoil of the earthly.

And amid all these changing scenes and conditions, these shifting populations, this making of history, there toil year after year sixty representatives of our churches, trying to do faithfully and in a spirit of love to the Master that service which shall make the future one worthy of the high types which have descended to us from our Pilgrim ancestors, and of Him who loved us.

Once in three years there has been an assembling of the workers of the Society at an interior point where they could conveniently come together. These men come, as the seventy came after their mission, to tell what the Lord has done, laboring with them. We hear there from Wyoming, from Georgia, from Tennessee, from Oklahoma and the Dakotas, from Colorado

and Kansas, from Missouri and Wisconsin, and all regions in this great western empire, where the newer problems of the human race and much of its destiny are being wrought out. As I have listened to the accounts from these workers there has crept into my heart a new tenderness, a new sense of how the blessed Lord was still on earth going about in the same ministries of self-forgetting love to the needy everywhere. If there is any work in our hands which breathes His spirit, it is this work for the neglected and the lowly, for the little ones of the home, and the little ones of the church family.

There is doubtless a place in this world for many forms of *transient* missionary work. But it is a blessed thing to be associated with that which rings with the triumphant note of the permanent. It is much to say of this Society's past, that each year it has brought to the nourishing care of our great Home Missionary Society, or into independent life, out of the fluctuating conditions amid which it labors, a group of fifty Congregational churches. In my own state in sixteen years there are more than sixty churches in whose origin the work of the Sunday-School Society was the essential factor. This thought of foundations which shall endure has been ever in the Society's plans.

Shall we not pray that God's will be done on earth as it is in heaven, with something more of earnestness, and shall we not give a new place to this Society which is so evidently touching earthly things with the heavenly?

The Congregational Sunday-School and Publishing Society needs gifts from the living—needs them imperatively to meet the calls from at least a dozen fields for this evangelizing work so full of the spirit of the Master and so much like the work He did while on earth and among the little towns and villages beside the sea of Gallilee. It needs also a larger number of bequests.



BEGINNING OF A NORTHERN  
MINNESOTA TOWN,



# THE CONGREGATIONAL EDUCATION SOCIETY

**Office, 14 Beacon Street, Boston, Mass.**

President, Wm. R. Campbell, D.D. Vice-President, Henry C. King, D.D. Corresponding Secretary, Rev. Edward S. Tead. Treasurer, S. F. Wilkins. Western Field Secretary, Theodore Clifton, D. D., 153 La Salle Street, Chicago. Field Superintendents: Utah, Rev. S. H. Goodwin, Provo; New Mexico, Rev. J. H. Heald, Albuquerque.

## ANNUAL MEETING

The annual meeting of the Congregational Education Society was held Wednesday afternoon, June 16th, in Pilgrim Hall, Congregational House, 14 Beacon Street, Boston, Mass., and the following gentlemen were elected to office:

President, Rev. William R. Campbell, D.D., Boston.

Vice-President, Rev. Henry C. King, D.D., Oberlin, Ohio.

Corresponding Secretary, Rev. Edward S. Tead, Somerville.

Treasurer, S. F. Wilkins, Esq., Boston.

Auditor, H. N. Ackerman, Medford.

Six directors, whose term expires 1912, B. F. Hamilton, D.D., Boston; C. B. Rice, D.D., Danvers; Thomas Weston, Esq., Newton; W. E. Barton, D.D., Chicago, Ill.; G. S. F. Savage, D.D., Chicago; Edward P. Merriam, Esq., Lexington.

John A. Hamilton, D.D., was elected Honorary Secretary.

The following were chosen Life Members: Mr. Samuel J. Elder, Winchester, Mass.; Mr. F. A. Rugg, Greenfield, Mass.; Mr. Victor J. Loring, Wellesley Hills, Mass., and Mr. E. A. Osbornson, Chicago.

## FINANCIAL STATEMENT

The total receipts for the year ending May 31, 1909, were \$100,966.80, a gain over last year of \$4,796.08. The balance on hand is \$805.12. The permanent Student Aid Fund is \$157,565. The permanent General Fund is \$113,676, making a total of \$271,241.

It is to be hoped that the Apportionment Plan will place annually \$110,000 in our treasury from contributions from the churches, which with other income will enable the Society to increase its usefulness.

## SOME FEATURES OF THE YEAR'S WORK

The theological training school for Finns, formerly occupying the Dewing Memorial Building, Revere, Massachusetts, was brought to Cambridge, Massachusetts, in September, under a new designation as "The Congregational Institute." The Society hired a roomy house in Cambridgeport, about a mile from Harvard University.

The instruction in Finnish has been given by the President, Rev. K. F. Henrikson, and Mr. Risto Lappala, a graduate of the Institute. The professors of Andover Theological Seminary have generously given courses of lectures, and the students of the Seminary have given instruction in English.

The Massachusetts Home Missionary Society is responsible for the salary of Principal Henrikson, as he acts as general missionary among the more than 20,000 Finns in the state,

The commencement exercises were held May 25 in the Prospect Street Church, Cambridgeport, when three young men and a young woman were graduated. The young men of the institute are all engaged in missionary work during the vacation.

The five young women who have been taking the studies for the past year have been invited to become members of the Schaufler Training School, Cleveland, Ohio, in September.

This unpretentious work should receive the cordial support of our church.

Another event of more than passing interest was the opening of the long desired industrial school for Mexican youth in New Mexico. Because of its location on the banks of that river it was named the Rio Grande Industrial School.

Rev. A. C. Heyman, a graduate of the last year's class Chicago Theological Seminary, was selected principal. Twenty pupils were present at the opening and a most auspicious beginning was made. The old ranch adobe

house was enlarged and fitted up as a Girls' Dormitory and Boarding Hall for the school.

A new Boys' Dormitory and recitation building was erected, and was named Heald Hall, in honor of Rev. J. H. Heald, superintendent of the Society's schools in the Territory.

The money used in the erection of Heald Hall was collected by Misses De Busk and Gibson. In this school the Society is trying the experiment of co-education. While the State University is open to youth of both sexes, yet as a matter of fact few if any Mexicans are enrolled as students.

The Presbyterians and Methodists both have industrial schools, but they are not co-educational, so that our experiment is being watched with interest by those familiar with Mexican prejudices against this educational method. It was thought best to attempt to prove that Mexican youth of both sexes could be made to live and work side by side while pursuing their education. It remains to be seen whether this attempt is wise.



## A GREAT OPPORTUNITY

By Theodore Clifton, D.D., Chicago, Western Field Secretary

ONE of the greatest opportunities now before the Congregational denomination to promote the cause of Christian education in America, and so the welfare of the whole country, is in connection with the State Universities. The opportunities are great because the need is great.

Rev. Richard H. Edwards, our University pastor at Madison, in the February number of the *Wisconsin Congregational Church Life*, speaks of the Wisconsin University out of an intimate personal knowledge as follows:

"It cannot put the emphasis on the development of Christian character. The work is wholly intellectual. To it morals are secondary. Even the de-

velopment of symmetrical personality is to it a side issue. The facts to be imparted by specialists loom larger in the thought of the faculty than the character-development on the individual student. Corps and battalions of instructors are here to distribute facts, but there is a pathetic dearth of that sympathetic interest by which the student is best helped to find himself. This is the weak spot in its scheme of education, its failure to do more than put in facts, its failure to lead out personality, to build well-rounded manhood."

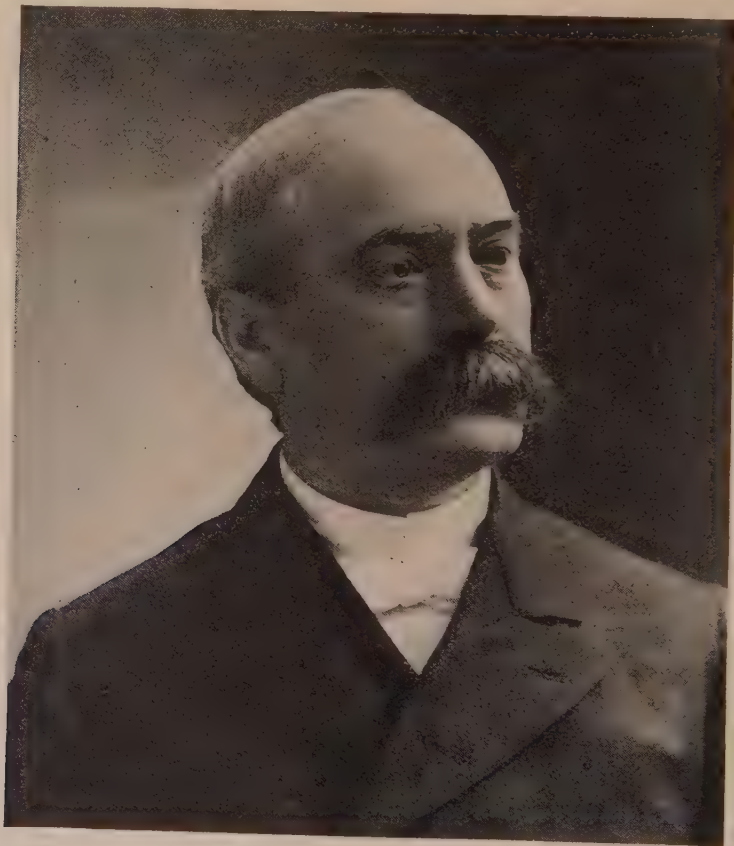
What is true of the Wisconsin University is more or less true of all State Universities. Under existing conditions, none of them can put the emphasis on Christian character, nor can



they devote themselves to the building up of a symmetrical manhood or womanhood in the individual student. None of them are dominated by the Christian spirit as they should be, nor are they permitted to give religious instruction of any kind.

Some time since a University professor, speaking of his own institution

to the University as a religious center for our Congregational students that throng that institution by the hundreds. I shall never forget his earnestness as he declared, "I dare not call my 3,000 students together for any form of public worship or recognition of Almighty God. I dare not read to them a passage of Scripture



REV. THEODORE CLIFTON, D.D., WESTERN FIELD SECRETARY.

said to me, "All religious discussion is tabooed in the class room."

Another instance: A University president in an interior State, himself a deeply religious man, desiring to do the best possible for his students, sought an interview with me in the hope that the Education Society might be able to assist in the establishment of a Congregational House in proximity

or ask them to join with me in repeating the 23rd Psalm or the Lord's Prayer. I would lose my head if I did."

These were his exact words and they burned into my memory.

But of course all State Universities are not so extreme as this, nor all University Presidents so hampered. Several years ago, when I spoke for

our cause in the First Congregational Church of Minneapolis, President Northrup of the Minnesota University was present in the pulpit to conduct the opening exercises and introduce me to the congregation, all of which he did, as he always does, in a most gracious and happy way.

At the close of the service he invited me to conduct chapel at the University and give an address to the students. It was a great privilege to stand that Tuesday morning before more than 2,000 earnest University young men and young women assembled voluntarily for worship, to lead them in their devotions and to speak to them of the things pertaining to God, faith and immortality. The President gave me the entire freedom of his University pulpit without a single suggestion or restriction of any kind, a freedom not surpassed in any Congregational pulpit in the land.

But this is the Minnesota University under President Northrup. With the laws of the State as they are and with a new President, possibly a less courageous, as well as a less whole-somely devout man than this prince among educators, the case may be very different. At any rate Minneapolis friends, anxious for the more systematic and thorough moral and religious training of the students than is possible to the University itself, are uniting in the support of a University worker.

Dean Pattee writes: "As I understand it, there has been a University pastor elected, who is to begin his work here either this Spring or the commencement of next year. He is to be supported by various denominations in the city, and much good is anticipated from the work which he may do among the students."

Here in connection with the State Universities is a rich field of endeavor for us Congregationalists in the line of Christian education. No denomination is richer in University

students, either as to numbers or quality, than we are.

In Wisconsin, out of a total of about 4,500 students every year, more than 600 are from Congregational families, or give the Congregational church as their preference.

What is true of the University of Wisconsin in this respect, is equally true relatively of the Universities of Illinois, Nebraska, Minnesota, Michigan and other States. Particularly is this true of the Michigan University, the greatest, at least in point of numbers, of all our State Universities, having over 6,000 students, about 700 of whom are Congregational in their affiliations and preferences.

Every State University in the country ought to have, if not a Congregational House, certainly at least a resident Congregational pastor who should be at once a Biblical exegete and educator as well as pastor, to look after these young students and all others that he can reach.

Here is a wide open door and tempting field for our Congregational Education Society, if only the churches and Congregational givers generally could be induced to support the work. The local pastors in the University centers cannot do it all. It is impossible with all the rest that devolves upon them.

Dr. Updike of our great church at Madison says, "It is simply a question of saving these young men and women for the church and the Kingdom. The State can do nothing for them religiously, and our local church can give them nothing like the pastoral care they need."

While Wisconsin is the banner State of the Union in outlawing the Bible and ignoring Christianity, what is true at Madison is largely true at every University center. Shall we enter this wide open door? Shall we take possession of this new field of endeavor in behalf of Christian Education and so help to save multitudes of young people to the church, the country and the Kingdom of God?

# THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

## THE FATE OF OLD MINISTERS

UNDER the above caption, Mr. Charles Samuel Tator has a rather startling article in the *Success Magazine* for June. Mr. Tator appears to have consulted the secretaries of the Boards of Ministerial Relief in several of the denominations and has based his article largely upon the information thus obtained.

We think not one of the secretaries would regard the large gifts of the churches to the "major boards," Foreign and Home Missions, as too great, or as the reason why gifts to relief are so meager, nor would they wish Ministerial Relief receipts to grow at the expense of foreign and home missions. What they do desire, however, is a juster recognition on the part of the churches of the claim of Ministerial Relief. The proportion of gifts is not equitable. Too long the churches have regarded Ministerial Relief as a mere charity appealing for alms, while they have looked upon missions as a command from heaven, a divine claim. Missions is all this, but Ministerial Relief is this also, for it is a part of missions. It cares for missionaries, it promotes candidates for the ministry, it cultivates unity, it is obedience to the teaching of Christ, "Inasmuch as ye have done it (ministered unto in temporal necessities) unto one of the least of these my brethren, ye have done it unto me." Another Scripture justly bears upon this subject, "If any provide not for his own, and specially for those of his own house, he has denied the faith."

It is a sad fact that none of the denominations has at all adequately provided for those of its own house.

We are glad to make extracts from this timely paper of Mr. Tator:

"We would rather not think that in the face of the teachings of Jesus Christ, full in the church's eyes, with threadbare clothes as a shroud, the old ministers of the church, the Grand Army of the Common Good, are going worn and in poverty to the grave. All the Orient may not have the Gospel preached to them in the next twenty years, but that is the church's opportunity. That ministers live in want and die in poverty is the church's shame."

"Foreign and Home Missions are called the 'major boards.' 'Ministerial Relief' comes under the heading of the 'minor boards.' The 'major boards' have the popular and spectacular appeal, and when they get through it is but the crumblest crumbs that fall in the basket of the 'minor boards.' An illustration taken from the *Presbyterian Handbook* will show how this works. Where churches take collections for the various boards, the General Assembly recommends that they be apportioned as follows: foreign missions thirty-three per cent.; home mission, thirty-one per cent.; church erection, six per cent.; Sabbath-school work, six per cent.; freedman, six per cent.; education, six per cent.; ministerial relief, six per cent.; college board, six per cent.; These seem to be a fair table of all the denominations. Now to the thirty-third per cent. for foreign missions add special collections and special causes. Then do the same thing with the Home Board and its thirty-one per cent., and then add to your calculations human nature's disinclination to give up good money to too many good causes and you will find that your figuring on the six per cent. of the Board of Ministerial Relief will be done mostly under the rules for subtraction."

"It is Christian to take the Gospel to the



pagan, but it is not Christian to take the Gospel to the pagan if we let our own flesh and blood live in want and die in despair, with manhood and womanhood sapped."



"In the Congregational Church, the Year Book of 1908 shows that out of 5,989 churches only 1,620 contributed to the Board of Ministerial Relief, and of these only 788 gave to the National Board. Of the 4,369 non-contributing churches the secretary of the Board writes: "The pastors of these churches—so far as they have pastors—though they are earning salaries, that are, in the main, painfully small we admit, have abandoned their old and out-worn brothers who are not able to earn anything."

"The fate of old ministers in one denomination is practically the fate of old ministers in all denominations."

"The Rev. B. B. Royer, of York, Pennsylvania, writes: "What must God think of that church which, having claimed the time and talents of its ministers for many years, all but casts them off in old age, as did Hager her child Ishmael, with little more than a bottle of water? Can we expect—in all righteousness—that God will raise up ministers for a church which gives to its pastors scant living in the days of their youth and all but starves them in old age?"

"Dr. E. S. Tipple, of the Methodist Episcopal Church, says: "There is not a Conference in Methodism which adequately provides for its aged ministers. Even the largest and wealthiest conferences are no exceptions. The New York and New York East Conferences may fairly be taken as examples. Last year the former Conference distributed \$16,320; the maximum amount given to a superannuate was \$225 and the minimum \$125 a year."



"In this article I have torn away with a rough hand the curtain which the minister hangs between his poverty and humiliation and the critical eye of the world. The minister ever seeks to hide his own distress for the sake of the cause he loves. If I have rushed in roughly where angels tread lovingly, it is with a sincere purpose."

"Dr. B. L. Agnew, of the Presbyterian Board of Ministerial Relief, says that there are ten thousand needy ministers, and ten thousand ministers' widows in the United States. How many orphans? We know about the needy children of India, will some one tell us of the needy children of Christian ministers in this Christian United States of America?"

"How do these members of the Grand Army of the Common Good feel about this matter?"



"These men have not been reckless in the use of money. The truth of the matter is there would have been a crying church scandal before the world long ere this had it not been for the wives of ministers who have made a dollar stretch beyond the breaking point, over the bare necessities of life. Who have counted each penny five times before spending it? Who have learned to patch clothes until patching has become a fine art? You know nothing of heroines if you are unacquainted with the wives of ministers."

"Ministers, who are now the subject of our thought, have existed, educated sons and daughters, contributed to the common good, and preached the gospel of encouragement, on salaries of from fifty dollars to eight hundred dollars a year."

"Many of them have received, and others receive to-day, contracts from churches reading "and that you may be free from worldly cares and avocations we pledge ourselves to pay you in regular monthly payments the sum of four hundred dollars per annum." In some cases substitute two hundred, three hundred, five hundred or six hundred dollars for the four hundred dollars, but in every case read *"that you may be free from worldly cares."* Is it humor or irony? It is neither. It is pathos. It is a disgrace. If we can not, or will not take care of the ministers we have, why do we multiply our churches? *The millions of Christians of the United States, to-day, stand indicted of the crime of wilful neglect, before the bar of righteous justice. The evidence offered is to be found in the tears, heartaches, hunger, threadbare clothes of ministers' families."*

## THE TOPIC FOR JULY

In the National Program for the W. H. M. Unions, the topic for July is the Congregational Board of Ministerial Relief. This subject always commands the interest of the women of our churches. This Board cares for many widows and orphans, as well as aged ministers. Its receipts are very inadequate. Literature may be obtained by addressing Secretary Rice at the New York office,

# NATIONAL FEDERATION OF WOMAN'S CONGREGATIONAL STATE HOME MISSIONARY ORGANIZATIONS

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1012 Iowa Street, Oak Park, Illinois

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919 Warren Avenue, Chicago, Ill.

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MRS. H. A. FLINT

604 Willis Avenue, Syracuse, New York

## *Editorial Secretary—*

MRS. L. P. ROWLAND

369 Fountain St., Grand Rapids, Mich.

## W. H. M. U. PROGRAM, JULY, 1909 CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

I. What is the basis of Ministerial Relief, and why should the aged and infirm minister or members of his family receive aid from the churches, if in need?

1. The minister has given his life to the service of the churches.

2. In doing so he has cut himself off from the pursuit of business.

3. "The Lord hath ordained that they which preach the gospel should live of the gospel." 1 Cor. 9-14.

4. Life service demands life support. Shall the church be less just and generous than business corporations?

5. The average salary of ministers is so small—it probably does not exceed \$700. a year—as to preclude in many cases the possibility of providing for old age.

6. They are our brethren and sisters, members of the same household of faith. "If any provide not for his own, and especially for those of his own house, he hath denied the faith." 1 Tim. V-8.

II. What will be the effect of a proper provision for ministers or members of their families, in need, in the time of old age and incapacity?

1. It would encourage young men to enter the ministry.

2. It would show a just appreciation of the debt the churches owe to their faithful servants.

3. It would remove the present scandal of permitting these aged servants to suffer

the great humiliation of abject poverty and painful deprivation in their last days.

4. It would be of spiritual profit to all individuals and churches sharing in such provision. Sympathy and ministry make the heart tender and warm, and bring us into the very spirit and fellowship of Christ.

III. Some passages of Scripture which may be studied with profit in connection with the topic of Ministerial Relief.

11 Sam. XIX—31-39.

Luke XIV—12-14.

Rom. XV—25-33.

1 Cor. IX—7-14.

Phil. IV—10-19.

Hebs. VI.—10.

Literature can be obtained free of cost, by addressing the secretary, Rev. Wm. A. Rice, 287 Fourth avenue, New York.

The cause of Ministerial Relief makes an appeal to all classes and conditions; to our own Women's Unions, who cannot fail to be awake to the fact, that narrow means and advancing years, after long and faithful service, call for a helping hand; to our children, who are thereby taught a tender reverence for honored old age; to men of affairs who fully recognize the value of old age pensions in business life.

This is not a charity. It is an earnest call for the payment of an honest debt. The amount not exceeding \$300 annually is small, but it smooths the

hard way. We are told that 4,369 churches made no offering for this hallowed cause last year. Was your church one of the number?

Illustrative leaflets of practical value are:

"The Functions of the Board of Ministerial Relief."

"A Layman's Review and Outlook," a paper read before the National Council at Cleveland.

"Ministerial Relief and Home Missions."

"Why" is the latest and fullest of details.

"The Aged Minister's Prayer," by Dr. Whittlesey, ex-secretary of the Board, would be helpful as a hymn at the meetings.

Dr. Rice will supply any of these.

### ABOUT PROGRAMS

Auxiliaries everywhere are asked to earnestly consider the new schedule of topics for 1909-1910 offered in the June issue. They represent the most urgent problems of each of our national societies. They are presented with the advice and approval of our national secretaries. They furnish a broad and comprehensive view of our homeland work. They emphasize the value of the Apportionment Plan. They show the relative value of the work of these honored organizations.

Calls for just such a list come from Maine to California. For the first time twelve topics are suggested this year, as "The American Missionary" takes no summer vacation.

The programs are elastic. Dates may be varied, combinations affected, never failing to remember each one of the national societies. Their careful conscientious use will result in a more intelligent personal interest and an impulse and blessing to the work.

Mrs. James L. Hill, of Salem, Massachusetts, representing the Woman's Council for Home Missions, sends the following notice:

The Home Mission Conference for

the East will be held in Northfield, Massachusetts, July 14th to 20th. Mrs. Fred Smith Bennett, who last year taught the lesson book, to the unqualified satisfaction and delight of her students, will again lead the study class. This in itself is an assurance of success. Prof. St. John, of Hartford, will present pedagogical methods. Dr. Johnston Ross, of Cambridge, England, conducts Bible study. There are to be other strong and popular speakers. Methods and Missionaries will also be presented. For assignment of room, address Mrs. N. N. Bishop, Ford Building, Boston. The registration fee of \$1 will not be paid until after arrival in Northfield. Prices of board for the Conference, in Marquand, and Music Halls, will vary from \$10.50 down to \$7. There will also be tents at a moderate price. Further particulars about these matters can be learned from Mrs. N. N. Bishop, Ford Building, Boston.

### A CORRECTION

Miss Lydia A. Finger will soon enter upon her newly appointed service, as Field Secretary of the Congregational Church Building Society, for which her personal gifts of sympathy and enthusiasm eminently fit her. The Federation welcomes her with cordial greeting.

### WORTH REPEATING

The salaries of our army and navy officers are meager in comparison with the requirements of these positions, and the government not only undertakes to fit them for their duties, but provides for their old age after the date of retirement. The United States laws provide that when a judge has served on the bench for ten years and has reached the age of 70, he retires on full pay. This illustration bears specifically upon the work of our Board of Ministerial Relief, and serves to show that in the highest and most honorable callings within the gift of the nation there is no sacrifice of manhood or of honor in accepting the generous provision which the government makes. If our national government can act upon this principle without hurt to the man concerned, the Church can do so and should do so.—*The Presbyterian Assembly Herald.*



## NATIONAL FEDERATION WOMAN'S CONGREGATIONAL STATE HOME MISSIONARY ORGANIZATIONS

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 Sec. Jr. Dept.—Miss Grace Weathersson, Columbus.

## IDAHO

President—Mrs. R. B. Wright, Boise.  
 Secretary—Mrs. C. E. Mason, Mountain Home.  
 Treasurer—Mrs. G. W. Derr, Pocatello.

## WASHINGTON

President—Mrs. W. C. Wheeler, 307 N. Cliff Ave., Tacoma.  
 Secretary—Mrs. Edwin London, 511 N. Broadway, Seattle.  
 Treasurer—Mrs. E. B. Burwell, 1421 Aloha St., Seattle.

## UTAH

President—Mrs. C. T. Hemphill, 375 H St., Salt Lake City.

Secretary—Mrs. L. E. Hall, Salt Lake City.  
 Treasurer—Miss Anna Baker, Salt Lake City.

## OREGON

President—Mrs. E. W. Luckey, 707 Marshall St., Portland.  
 Secretary—Miss Mercy S. Clarke, 475 Broadway, Portland.  
 Treasurer—Mrs. C. A. Mann, 455 Going St., Portland.  
 Sec. Y. P. Dept.—Mrs. W. D. Palmer, 574 Nehalem, Portland.

## NORTHERN CALIFORNIA

President—Mrs. O. W. Lucas, 2409 Carleton St., Berkeley.  
 Secretary—Mrs. E. S. Williams, Saratoga.  
 Treasurer—Mrs. M. J. Haven, 1329 Harrison St., Oakland.

## SOUTHERN CALIFORNIA

President—Mrs. George Robertson, Mentone.  
 Secretary—Mrs. H. K. W. Bent, 130 West Ave., Los Angeles.  
 Treasurer—Mrs. E. C. Norton, Claremont.  
 Sec. Y. P. Dept.—Mrs. C. B. Sumner, Claremont.  
 Sec. Jr. Dept.—Mrs. E. K. Holden, 380 Fifth St., San Bernardino.

## OKLAHOMA

President—Mrs. Alice M. Brewster, Chickasha, I. T.  
 Secretary—Mrs. Mary S. Rowe, 801 W. Reno St., Oklahoma City.  
 Treasurer—Mrs. Belle W. Neal, Medford.

## NORTH CAROLINA

President—  
 Secretary and Treasurer—Mrs. H. R. Faduma, Troy.

## GEORGIA

GEORGIA WOMAN'S HOME MISSIONARY UNION.  
 President—Mrs. M. Iverson Heard, Athens.  
 Secretary—Miss Jennie M. Curtis, McIntosh.  
 Treasurer—Mrs. Minnie G. Davis, Atlanta.

## GEORGIA MISSION CIRCLE.

President—Mrs. E. Lyman Hood, Atlanta.  
 Vice-President—Mrs. Lulu Wood, Meansville.  
 Secretary—Mrs. Frank E. Jenkins, Atlanta.  
 Treasurer—Miss Fannie Bassett, Fort Valley.

## FLORIDA

President—Mrs. E. M. Winslow, Coconut Grove.  
 Secretary—Mrs. Wm. H. Edmondson, Daytona.  
 Treasurer—Mrs. C. A. Lewis, Mt. Dora.

## ALABAMA

President—Mrs. M. A. Dillard, Selma.  
 Secretary—Mrs. E. Guy Snell, Mobile.  
 Treasurer—Mrs. H. R. Hudson, 1505 Third Ave., Birmingham.

TENNESSEE, KENTUCKY AND ARKANSAS.  
 WOMAN'S MISSIONARY UNION OF THE TENNESSEE ASSOCIATION

President—Mrs. G. W. Moore, 926 Seventeenth Ave., N. Nashville.  
 Secretary—Mrs. J. E. Smith, Chattanooga.  
 Treasurer—Mrs. J. C. Napier, 514 Capitol Ave., Nashville.

## LOUISIANA

President—Miss Mary L. Rogers, 2436 Canal St., New Orleans.  
 Secretary—Miss Meothilde Cabrere, 527 S. Liberty St., New Orleans.  
 Treasurer—Miss Lena Babcock, 2420 Canal St., New Orleans.

## TEXAS AND LOUISIANA.

TEXAS AND SOUTHWESTERN WOMAN'S MISSIONARY UNION, Organized May, 1907.  
 President—Mrs. Evan Morgan, Dallas, Texas.  
 Secretary—Mrs. J. M. Preston, Dallas, Texas.  
 Treasurer—Mrs. J. G. Eaton, Fort Worth, Texas.

# ACKNOWLEDGMENTS OF RECEIPTS

## Congregational Home Missionary Society

Washington Choate, D. D., Treasurer

May, 1909

### MAINE—\$5.00.

Presque Isle: E. E. Parkhurst, 5.

### NEW HAMPSHIRE—\$1,428.00; of which legacy \$900.

Hollis: 13. Keene: First, Every Day Club, 25. Lyme: Estate of Benj. S. Washburn, 900.

N. H. Female Cent Inst. and H. M. Un., Miss A. E. McFarland, Treasurer, 460.50. Hopkinton: Aux., 6. Keene: Aux., Court St., 20. Stewartstown: Miss Sarah Converse, 3.50. Total, \$29.50.

### VERMONT—\$859.44.

Barre: Mary E. Lease, 3. Bennington: Second, 90.01. Brattleboro: Centre, 50. Orleans and Brownington: 42.02. Rochester: 18.24.

Woman's H. M. Un., Mrs. C. H. Thompson, Treas. Barre: Lad. Un., 10. Bellows Falls: Lad. Un., 15. Bennington: Second, W. H. M. S., 10; North, W. H. M. S., 7. Bethel: W. H. M. S., 3.40. Brandon: W. H. M. S., 10.20. Brattleboro: Lad. Asso., 50; S. S., 15; West W. Asso., 8. Burlington: First W. Asso., 25; College Street, W. H. M. S., 8. Cambridge: W. H. M. S., 7. Castleton: W. Miss. Club, 6.70. Chelsea: L. B. S., 10. Chester: W. H. M. S., 6. Colchester: W. H. M. S., 4. Coventry: W. H. M. S., 5.31. Craftsbury: No., W. H. M. S., 6. Dorset: W. H. M. S., 3. Enosburg: W. H. M. S., 5. Essex Junction: Oppor. Cir., 7. Fair Haven: W. H. M. S., 8; Theodora Club, 5. Franklin: W. H. M. S., 7.13. Granby: A Friend, 3. Hardwick: East, W. H. M. S., 7. Irasburg: W. H. M. S., 7. Jeffersonville: W. H. M. S., 7. Jericho Center: W. H. M. S., 5. Ludlow: W. Asso., 21.57. Lunenburg: W. H. M. S., 5. Lyndonville: W. H. M. S., 8. Manchester: W. H. M. S., 10. Middlebury: W. H. M. S., 20. Milton: W. Asso., 7. Montpelier: Bethany M. S., 2. Morrisville: W. H. M. S., 6. Newport: W. H. M. S., 15. Orleans: W. H. M. S., 8. Peacham: W. H. M. S., 10. Pomfret: No., Lad. Cir., 5. Poutney: East, L. B. S., 6.30. Putney: 2. Richmond: W. H. M. S., 5. Royalton: Sarah Skinner, Mem. S., 3. Rutland: W. H. M. S., 35. Saxtons River: L. B. S., 6. Shoreham: W. H. M. S., 8. Rutland West: W. H. M. S., 7.75. Springfield: W. H. M. S., 15. St. Albans: W. H. M. S., 10.45. St. Johnsbury: North, W. Asso., 35.48; South, W. H. M. S., 25. Stowe: W. H. M. S., 7.50. Thetford: North, W. H. M. S., 4.63. Underhill: Homeland Cir., 7. Vergennes: W. H. M. S., 10. Wallingford: W. H. M. S., 7. Waterbury: W. H. M. S., 10. Wells River: W. H. M. S., 10. Westford: Ladies, 6. Whiting: W. H. M. S., 6. Williamstown: W. H. M. S., 9. Windsor: W. H. M. S., 6.75. Woodstock: W. H. M. S., 25. Total, 656.17.

### MASSACHUSETTS—\$3,069.68; of which legacy, \$1,070.00.

Mass. H. M. Soc., Rev. H. N. Hoyt, Treasurer, 1,274.99. Boston: H. Fisher, 200; Geo. H. Richter, 5. East Long Meadow: First, 29.08. Gilbertville: Mission Circle, 15. Indian Orchard: Evang. 7.50. Leominster: F. A. Whitney, 15. Lynn: Central, 32.19. New Bedford: Trin. S. S., 13.22. Newtonville: Central, 10.50. North Adams: Caroline French, 1. Northampton: M. C., 15. Norton: Trin., 8.94. Palmer: Second,

16.63. Springfield: Estate of Maria J. B. Browne, 1,000; Estate of Levi Graves, 70; Mem. W. H. M. S., 5. Tewksbury: 6. Walpole: Second, 39.63. Worcester: Mrs. M. E. Averill, 5.

Woman's H. M. Union, L. D. White, Treasurer, 300.

### RHODE ISLAND—\$729.74; of which legacy \$484.74.

Kingston: 245; Estate of Susan W. Eldred, 484.74.

### CONNECTICUT—\$2,697.93.

Missionary Soc. of Conn., Security Co., Treasurer, 427.87. Andover: Mrs. M. B. Skinner, 10. Cheshire: Mrs. S. E. Stoddard, 5. East Hartford: S. S., 12.69. Glastonbury: First S. S., 5.59. Groton: 12.49. Hartford: S. S., 10. Madison: First, 10. Meriden: Center C. E., 20. Milford: First, 46.94. New Haven: Ch. of Christ, Yale University, 174.72; Davenport Ch., 32.82; Ch. of the Redeemer, 158.59; United, 500. Norwich: Broadway, 500; Greenville, 15; Park, 128.96. Norwichtown: Mrs. A. T. Sterry, 25. Old Lyme: First, C. E., 10. Prospect: 4.74. Salisbury: W. B. H. M., 10. South Coventry: First, 26.43. Westport: Saugatuck, 21.84.

W. H. M. Un., Mrs. J. B. Thomson, Treasurer, 554.

### NEW YORK—\$1,156.54; of which legacy, \$422.45.

New York H. M. Soc., C. S. Fitch, Treasurer, 31.99. Blooming Grove: 42.50. Brookhaven: J. B. W., 1. Brooklyn: Estate of Anna P. Flanders, 422.45; E. F. Carrington, 5. Buffalo: Pilgrim S. S., 5.23. Deer River: C. E., 5. Franklin: 55.50. Friendship First, 10. Groton: 4. Jamesport: 9.05. Salamanca: First, 40.

Woman's H. M. Un., Mrs. J. J. Pearl-sall, Treasurer. Batting Hollow: C. E. S., 12.50. Brooklyn: Central, L. B. S., 260; Ch. of Pilgrims W. H. M. S., 25. Candor: L. M. G., 5. Danby: Kings Daughters: 9. Fulton: Oswego Falls, W. M. U., 10. Greene: W. M. S., 19.07. Honeyoe: Burns Class, 5.75; H. M. S., 10. Newark Valley: W. M. S., 5; W. B., 2. New York: Broadway Tab., S. W. W., 1. Oswego: W. H. M. S., 20. Poughkeepsie: S. S., 8; L. H. M. S., 20. Schenectady: First W. W. Soc., 10. Sherburne: Daughters of the Cov., 25. Sidney: W. M. S., 17.50. Syracuse: Danforth L. M., 20. Warsaw: W. M., 40. Total, \$524.82.

### NEW JERSEY—\$501.23.

East Orange: First, 35.73; First S. S., 25. Westfield: Ch. of Christ, 185.50.

W. H. M. U., M. C. Buell, Treasurer, 255.

### PENNSYLVANIA—\$221.00.

Catasauqua: S. S., 1. Kane: Ch., S. S., C. E. and W. M. S., 124. Lindsay: 5. McCeesport: Slovak C. E., 5. Philadelphia: Central, 38. Pittsburgh: Swedes, 4. Titusville: Swedes, 2.50. Scranton: Puritan, 10. Shenandoah: 6.50. Ridgeway: C. D. O. Osterhout, 15.

W. H. M. Un., Mrs. David Howells, Treasurer. Germantown: First Neesima Guild, 10.

### DISTRICT OF COLUMBIA—\$180.00

Washington: First, 105; Mt. Pleasant,



**GEORGIA—\$5.00.**

Meansville: 5.

**TEXAS—\$47.62.**Dallas: Central, 40; Witness Chapel, 5.62.  
Pruitt, Tex.: First, 2.**OKLAHOMA—\$22.00.**

Received by Rev. C. G. Murphy; Hennessy: 15. Hydro: 7. Total, 22.

**ARIZONA—\$17.70.**

Received by Rev. J. H. Heald: Dewey: 6.45. Humboldt: 4.25. Iron King: 7. Total, \$17.70.

**OHIO—\$25.37.**

Cong. Conf. of Ohio, J. G. Fraser, Treasurer, 14.37. Shelby: Mrs. M. J. Wallace, 1. Toledo: Plymouth, 10.

**INDIANA—\$45.50.**

Ontario: S. S., 3.50. Whiting: Plymouth, 35. Winona Lake: Federated, 7.

**ILLINOIS—\$615.24.**

Ill. H. M. Soc., John W. Iliff, Treasurer, 306.50. Chicago: F. P. Hanson, "In Mem." 50. Dover: S. S., 5. Rockford: T. N. Miller, M. D., 1.

Woman's H. M. Un., Mrs. A. H. Standish, Treasurer, 252.74.

**MICHIGAN—\$471.11; of which legacy, \$402.59.**

Mich. Cong. Conf., C. A. Gower, Treas., 63.52. Bay City: First, S. S., 5. Manistee: Estate of Rev. John B. Fiske, 402.59.

**WISCONSIN—\$138.90.**

Wis. Con. Asso., C. M. Blackman, Treas., 127.90. Chntonville and Navarino: Norwegianian, 4. Milwaukee: H. S. Crane, 5. Monroe: Mrs. J. L. Rood, 2.

**IOWA—\$1,636.81.**

Iowa: H. M. Soc., A. D. Merrill, Treas., 1,618.51. Independence: Caroline Smith, 5.

W. H. M. U., Mrs. H. K. Edson, Treas., Grinnell: 13.30.

**MINNESOTA—\$337.17.**

Received by Rev. G. R. Merrill, D.D., Cannon Falls, 23.80. Hancock: 10.24. Minneapolis: Park Ave., 10.03; Pilgrim, 3; Plymouth, 118.15. Morristown: 5. Princeton: addl., 13.60. St. Paul: Peoples, 25. St. Anthony Park: addl., 9.50. Total, 218.32. Fergus Falls: First, 45. Minneapolis: Fifth Ave., 55. Spring Valley: 18.85.

**NEBRASKA—\$71.89.**

Neb. Cong. H. M. Soc., Rev. S. I. Hanford, Sec., 50. Hallam: Ger. Evang., 9.30. Santee: Pilgrim, 12.59.

**NORTH DAKOTA—\$26.78.**

Received by Rev. G. J. Powell: Buxton: 4. Elbowoods: 2. Hankinson: 10. Marlon: 3.05. Marmarth: 5. Total, 24.05. Driscoll: 50. Scranton: 1.40. Sentinel Butte: 15. Sterling: .68.

**SOUTH DAKOTA—\$571.15.**

Received by Rev. W. H. Thrall, D. D.: Canton: 20. Henry: Rev. and Mrs. E. S. Youtz, 3. St. Charles: 2. W. H. M. Un., for new work, 240. Total, \$265. Hermosa: Keystone and Spokane, 4. Redfield: Rev. T. O. Douglass, 75. Sioux Falls: German, 18. South Shore: 5. Valley Springs: 4.15. Woman's H. M. Union, Mrs. A. Loomis, Treasurer, 200.

**COLORADO—\$137.00.**

Grand Junction: First, 82. Marble: 55.

**WYOMING—\$263.42.**

Received by Rev. W. B. D. Gray, for the debt: Big Horn: 6.05. Big Piney: 5. Buffalo: 27.55. Cheyenne: 70.16. Douglas: 10.25. Glendo: 8.90. Green River: 11. Guernsey: 4. Lander: 13.40. Lusk: 20.25. Manville: 8.65. Plinedale: 5. River-ton: 4. Rock Springs: 22.05. Shoshoni:

15. Torrington: 4.35. Wheatland: 23.15. Total, 258.76.

Hudson: 4.66.

**MONTANA—\$117.70.**

Received by Rev. G. J. Powell: Billings: S. S., 66.75; Children's Club, 5. Great Falls: 33.26. Laurel: 8. Lavonia: 1.80. Total, \$114.81. Hardin: 1.85. Wibaux: 1.04.

**IDAHO—\$20.25.**

Weiser: W. H. M. S., 7.

W. H. M. U., Idaho, Mrs. Geo. W. Derr, Treasurer: Pocatello: Aux., 7. Weiser: C. E., 6.25. Total, 13.25.

**CALIFORNIA, NORTH—\$300.60.**

Cal. H. M. Soc., Rev. L. D. Rathbone, Secretary, 300.60.

**WASHINGTON—\$48.92**

Ahtanum: 20. Loon Lake, Wash.: 13.32. Pasco: 2.25. Springdale: 5.30. Malden: .90. Springdale: 2.15. Washtucna: 5.

**MAY RECEIPTS.**Contributions ..... \$12,488.91  
Legacies ..... 3,279.78 \$15,768.69  
Interest ..... 1,773.76  
Literature ..... 25.38

Total ..... \$17,567.83

**STATE SOCIETY RECEIPTS****NEW HAMPSHIRE HOME MISSIONARY SOCIETY.**

Alvin B. Cross, Treasurer, Concord.

**RECEIPTS FOR APRIL, 1909.**

Barrington: E., 11.55. Concord: First, 66.65. Nelson: 7. Pembroke: 6.20. Plais-tow and No. Haverhill, Mass.: 10. Total, \$101.40.

**RECEIPTS FOR MAY, 1909.**

Bath: 5.25. Berlin: 13.75. Charlestown: Evan, 14. Dunbarton: 5.55. Hampstead: 10. Langdon: 9.25. Lyndeboro: 6. Manchester: So. Main St., 16.28. Mason: 6.50. Total, \$86.58.

**MASSACHUSETTS HOME MISSIONARY SOCIETY.**

H. N. Hoyt, D.D., Treasurer, Boston.

**RECEIPTS FOR MAY, 1909.**

Andover: No., Friend, 25; Seminary, 174. Ashby: 13.55. Auburn: 44.44. Berkeley: 10. Bernardston: Goodale Mem., 7.72. Boston: Union, 62.51; Greenwood, Martha B., estate of, 99.07; Brighton, 38.58; Finns, 21.90; Dorchester, Second, Extra Cent a Day Band, 5; Village, S. S., 10; Roxbury, Immanuel-Walnut Ave., 1,007. Chelms-ford: No., 5.28. Deerfield: So., 14.06. Everett: Courtland St., 12.85; C. E., 5; S. S., 4.06. Foxboro: Bethany, 32.91. Granville: West, 4. Groton: 106.02. Gurney Fund, Income of, 37.50. Haile Fund, Income of, 50. Hatfield: 53.18. Holyoke: A. H. Dawley, 1. Hyde Park: First, 23.17. Marblehead: First, 39.51. Medfield: Friend, 2.50. Medford: West, 19.49. Melrose: 53.04. Highlands: 75.-6. Newton: Auburndale, 1. No. Attleboro: Oldtown, 3.75. Northbridge: Whitinsville, E. Cent a Day Band, 12.68. No. Brookfield: First, 74.21; Whiting, J. C. for annuity, 1,200. Petersham: E. B. Dawes, 100. Revere: First, 6.90. Rochester: First, 33. Skillings: Fund, Income of, 75. So. Amherst: So., 7.76. Southbridge: Globe Village, 9. Springfield: Park, 48.49. Stoneham: 16.66. Tolland: 3.60. Wall: Fund, Income of, 10.42. Waltham: First, 5. Ware: First, 21.55. Westford: Union, 33. West Springfield: First, 33. Weymouth: Old So., 4. Whitcomb: Fund, Income of, 245. Whiting Fund, Income of, 30. Whitin Fund, Income of, 125. Whitman: 22.04. Whit-

ney Fund, income of, 104.17. **Willis Fund**, income of, 8.50. **Woburn**: First, 2. **Worcester**: Old So., 169.63; S. S., 25. **Wallbridge**: Mortgage for reinvestment, 5,500. **Boston**: Rebate on rent, 112.50. Designated for Summer School: **Boston**: A. S. Johnson, 15; H. B. Day, 15; H. A. Wilder, 15. **Springfield**: So., 15. **Framingham**: E. H. Bigelow, 15. **Lowell**, 15. Designated, foreign work in Mass.: **Boston**: Union, 100. East Boston Mission: **Hyde Park**: First, S. S., 16.35. Mr. Taft's work: **Rochester**: East, S. S., 10. Special: **Pittsfield**: Second, 1.10. **W. Upton**: A. P. Williams, 25. Salary, W. S. Anderson: Berkshire & Franklin Co., 61.11; Mr. DeBarritt's work, 11. Designated for C. H. M. S. work in West: **Newbury**: First, 28.60. Mr. Gray's salary, **Pittsfield**: First, 22.92. Mr. Gray's work in Wyoming: **W. Roxbury**, 100. W. H. M. A., Miss Lizzie D. White, Treas., salaries, Amer. Inter. College, \$70; Greek worker, 33.33; Italian worker, 55; general missionary, 45.

#### SUMMARY.

Regular, \$2,503.50; rebate of rent, 112.50; designated for Summer School, 90; designated for Foreign work in Mass., 100; designated for East Boston Mission, 16.35; designated for Mr. Taft's work, 10; designated specials, 26.10; designated for salary, W. S. Anderson, 61.11; designated for Mr. DeBarritt's work, 11; designated for C. H. M. S., 151.52; W. H. M. A., 203; Home Missionary, 2. Total, \$3,287.08.

#### THE MISSIONARY SOCIETY OF CONNECTICUT.

Security Company, Treasurer, P. O. Drawer 58, Hartford.

#### RECEIPTS FOR MAY, 1909.

**Brookfield**: 45. **East Hartford**: South, 13.62. **Georgetown**: Swd., 5. **Hartford**: Farmington Ave., 27.95; Park, 180. **Exeter**: 23.65. **Lyme**: 10. **New Haven**: Redeemer, 100; Shelton Ave., 20. **Middletown**: First, 19.43. **Old Lyme**: 35. **Old Saybrook**: 2.78. **Redding**: 9.50. **Rockville**: 74.79. **Thomaston**: Eagle Rock Chapel, 36.93. **Torrington**: Center, 133.79. **Trumbull**: 11. **Waterbury**: Swd., 3. **Wethersfield**: 49.57. **Westport**: S. S., 3.16. **Old Saybrook**: 2.77. Designated, 347.50; undesignated, 456.67.

#### CONGREGATIONAL CONFERENCE OF OHIO.

J. G. Fraser, D.D., Treasurer, Cleveland.

#### RECEIPTS FOR MAY, 1909.

**Akron**: West, S. S., Easter, 5. **Brecksville**: 12. **Chester**: 4. **Cleveland**: Euclid, S. S., 10; Hough Avenue, C. E., 5; Emanuel, 11. **Columbus**: Eastwood, 12. **Lexington**: 5. **Newark**: Plymouth, C. E., 5. **Radnor**: 9.09. Superintendent, pulpit supply, 11.20.

**Toledo**: Washington Street, 16.94. Total, \$106.23.

From the Ohio Woman's Home Missionary Union: **Belpre**: W. M. S., 2.08. **Berea**: L. M. D., 5. **Cincinnati**: Columbia, W. M. S., 10. **Cleveland**: Pilgrim, M. B., 6.40; East Madison Avenue, W. A., 4.20; Calvary, (Lakeview) W. A., 2.10. **Columbus**: Eastwood, W. M. S., 10. **East Cleveland**: W. A., 3.40. **Lorain**: First, W. A., 6.10. **Marietta**: Harmar, W. M. S., 4. **Marysville**: W. M. S., 1.40. **North Fairfield**: C. E., 3. **Norwalk**: W. M. S., .84. **Plain**: W. M. S., 1.40. **Springfield**: First, W. M. S., 4.50. **Twinsburg**: W. M. S., 2.80. **Wayne**: W. M. S., 5.14. **Zanesville**: W. M. S., 1.40. Total, \$75.16. Grand total, \$181.39.

#### DONATIONS OF CLOTHING, ETC.

Reported at Rooms of W. H. M. A., Boston, March 1 to June 1, 1909. Mary C. E. Jackson, Secretary.

**Allston**: Aux., box, 134.66. **Auburndale**: Aux., bbl. and box, 375. **Boston**: Old South Sewing Circle, 4 bbls. and 2 boxes, 484.16. **Brighton**: Aux., bbl. and half and cash, 220. **Brockton**: Porter Ch., L. B. S., box, 155. **Brookline**: Harvard Ch., Aux., 2 boxes, 458.42. **Cambridge**: First Ch. Aux., bbl., 90. **Charlemonit**: L. H. M. S., bbl., 30. **Dorchester**: Pilgrim Ch., Aux., box, 22.30; Second Ch., Aux., 2 bbls., 193.31. **Fall River**: Central Ch., L. B. S., box, 35; A Friend, 2 packages books, 10. **Holbrook**: Winthrop Ch., L. B. Soc., Aux., bbls., 112.52. **Jamaica Plain**: Central Ch., Aux., bbl., 45.32. **Malden**: First Ch., L. B. S. Aux., box, 38.75. **Medfield**: Miss Kate E. Wetherell, box, 8. **Montague**: L. B. S., 2 bbls. and cash, 127.45. **Natick**: Mrs. Daniel Wight, pkg., 4. **Newton**: Elliot Ch., Aux., 5 bbls. and half, 442. **Newtonville**: Aux., bbl., 117.74. **North Adams**: Aux., 3 bbls. and box, 200. **Pittsfield**: First Ch., L. B. S., 2 pkgs. and box, 242.50. **Providence, R. I.**: Central Ch., Aux., 5 boxes, 3 pkgs. and cash, 903.80; Free Evangelical Ch., Aux., 2 boxes, 251.58; Pilgrim Ch., Social Circle, Aux., 2 bbls., 140; Union Ch., W. A. Aux., box, 194.71. **Quincy**: Atlantic Ch., L. B. S., 2 bbls., 25; Bethany Ch., 3 bbls., 178. **Randolph**: L. S. Aux., bbl., 63.15. **Roxbury**: Elliot Ch., Aux., pkg., 30. **Somerville**: Broadway Ch., Aux., 2 bbls., 108; West Somerville Ch., Aux., pkg., 5; Winter Hill Ch., W. U., bbl., 130. **Spencer**: Aux., 2 boxes and bbl., 197.31. **Springfield**: Hope Ch., Cheerful Workers, pkg., 5. **Warren**: H. M. S. pkg., 15. **Whitinsville**: Aux., boxes, 408.24. **Woburn**: L. C. R. S., First Ch., bbl., 74.71. **Wollaston**: Aux., pkg., 20. **Worcester**: Mrs. A. N. Goddard, box, 30; Plymouth Ch., Aux., 17; W. H. M. A., rooms, 2 boxes and pkg., 31. Total, \$6,373.63.

## The American Missionary Association

H. W. Hubbard, Treasurer

Receipts for May, 1909

### The Daniel Hand Educational Fund For Colored People

Income for May	\$2,073.50
Previously acknowledged	45,381.77

\$47,455.27

#### Current Receipts

Note.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. S. means Sunday School; Ch. means Church; C. E., the Young People's Society of Christian Endeavor; S. A., means Student Aid.

**MAINE**—\$430.87.

**Biddleford**: Second Ch., C. E. Soc., for Blanche Kellogg Institute, Porto Rico, 25. **Brewer**: Ch., 3.50. **Brunswick**: First Ch., for S. A. Fisk U., 58. **Fort Fairfield**: L. M. S., for Athens, Ala., 1.75; Primary S. S., 3. **Gardiner**: Ch., 12. **Gorham**: Ch., 5; "B." for debt, 10. **Hallowell**: Old South



Ch., 7.50. **Lewiston:** Pine St. Ch., 30. **Orland:** Misses H. T. and S. E. Buck, 20. **Portland:** High St. Ch., for Athens, Ala., 3.50; State St. Ch., Jr. Guild, for Grand View, Tenn., 10; C. E., Bbl. Goods, for Talladega College. **Standish:** C. E., Box Goods, for Greenwood, S. C. **Westbrook:** Daughters of the Covenant, for Athens, Ala., 1.97. **Woodfords:** Ch., Box Goods, for Talladega.

Maine Woman's Aid to A. M. A., Mrs. Helen W. Davis, Treas.: **Bridgton:** Aux., 10; C. E., 5. **Gorham:** 2. **Machiasport:** 2. **Minot Center:** 25. **Newcastle:** 24. **North Bridgton:** 3.15. **Portland:** Bethel Ch., 26; Williston Ch., "Covenant Daughters," for Grand View, 25. **Spurwilla:** 5. **Woodfords:** Aux., to const., Miss Helen Sylvester, Mrs. J. S. C. Whitney and Mrs. W. A. Moore, L. Ms., 97.50; Y. W. Asso., 10; Jr. C. E., 5. Total, \$239.65.

#### NEW HAMPSHIRE—\$780.71.

(Donations, \$480.71. Legacy, \$300.) **Berlin:** Ch., 9.90. **Brentwood:** Ch., 6.47. **Concord:** Ladies Soc., Box Goods for Joppa, Ala., **Pelham:** Ch., 12. **Hampstead:** Ch., 16.88. **Meriden:** Ch., 3.06. **Nelson:** S. S., Lincoln Mem., 2. **North Weare:** Ch., 90 cts. **Wolfboro:** First S. S., 4.50.

New Hampshire Female Cent Institution and Home Missionary Union, Miss Annie A. McFarland, Treasurer: **Claremont:** Aux., 5. **Epsom:** Aux., 10, balance to const. Mrs. Annette C. Dorset, L. M. **Hinsdale:** Aux., for Saluda, N. C., 14.99. **Laconia:** Aux., 2.50. **Newport Workers:** For S. A. Fisk U., 20. **West Concord:** Young Women's Missionary Society, 10. Undesignated Funds, 362.51. Total, \$425.

#### Legacy.

**Lyme:** Benjamin T. Washburn, by Chas. P. Chase, Adm., 900 (Reserve Legacy, 600), 300.

#### VERMONT—\$1,058.02.

**Barnet:** Ch., 34. **Barre:** S. S., Lincoln Mem., 16.21. **Derby:** Ch., 19.06. **East Corinth:** Ch., 20. **Newport:** First Ch., 23.38. **North Bennington:** Ch., 15.06. **Quechee:** Ch., 6. **Stafford:** Ch., 11. **Wallingford:** Ch., 42; Mrs. L. M. Huntoon, for S. A. Grand View, Tenn., 5. **Wells River:** Ch., 23.43. **West Rutland:** Mrs. W. G. Piper, for freight to Grand View, Tenn., 1.57. **Wilder:** First Ch., 10.

Woman's Home Missionary Union of Vermont, Mrs. C. H. Thompson, Treasurer: **Ascutneyville:** W. H. M. S., 6. **Barre:** Ladies Union, 11; Primary S. S., for Scholarship, 10. **Barnet:** S. S., for Scholarship, 3; East S. S., for Scholarship, 2. **Bellows Falls:** Ladies' Union, 15; Mount Kilburn M. S., 32.60. **Bennington:** Second Ch., W. H. M. S., 10. **Brandon:** W. H. M. S., 10. **Bridport:** Primary S. S., for Scholarship, 1. **Brookfield:** Second, W. H. M. S., 6. **Burlington:** First Ch., Woman's Association, 70. **Cambridge:** W. H. M. S., 7. **Castleton:** L. M. Club, 6. **Chelsea:** L. B. S., 3; Jr. B. S., for Scholarship, 7. **Chester:** Jr. C. E., for Scholarship, 6; W. H. M. S., 6.20. **Coventry:** W. H. M. S., 4; Prim. S. S., 1. **Dorset:** W. H. M. S., 3; East, W. H. M. S., 3.20. **Enosburg:** W. H. M. S., 5.77. **Essex Junction:** Opportunity Circle, 7; Jessie Ferrin Club, for Scholarship, 2.50. **Fair Haven:** W. H. M. S., 8. **Ferrisburg:** W. H. M. S., 7. **Granby:** W. H. M. S., 3.52; Primary S. S., for Scholarships, 1.83. **Hardwick:** United Workers, 9.70. **Hartland:** Ladies, 1.50. Interest on Mrs. Martin's Legacy, 30. **Jamaica:** W. H. M. S., 6. **Jeffersonville:** W. H. M. S., 8. **Jericho Center:** W. H. M. S., 4; Busy Bees, for Scholarships, 3; Primary S. S., for Scholarships, 1.50; Miss Loud's Class, for Scholarships, 1.50; Jr. S. S., 3.50; Bes-

sie Percival and Lloyd Hulburd, for Scholarships, 1. **Johnson:** W. H. M. S., 8. **Ludlow:** Jr. C. E., for Scholarships, 10. **Lyndon:** W. H. M. S., 7. **Lyndonville:** W. H. M. S., 7. **Manchester:** W. H. M. S., 10. **Montpelier:** Bethany, W. S., 2. **Morrisville:** W. H. M. S., 6. **Middlebury:** Two S. S. Classes, for Scholarships, 2. **Newbury:** W. H. M. S., 14. **Newport:** W. H. M. S., 15. **Orleans:** W. H. M. S., 8.50. **Orwell:** W. H. M. S., 13; Mission Bees, 5. **Peacham:** W. H. M. S., 10. **Pittsford:** W. H. M. S., 26.50. **Plainfield:** Mrs. P. B. Fisk, 2. **Richmond:** W. H. M. S., 5. **Royalton:** Sarah Skinner, Mem. S. S., 3. **Rutland:** W. H. M. S., 30; West, W. H. M. S., 6; Jr. C. E., for McIntosh, Ga., 5. **Saxton's River:** L. B. S., 5. **Shoreham:** Jr. C. E., for Scholarships, 14. **Springfield:** W. H. M. S., 15. **St. Albans:** W. H. M. S., 10; Jr. M. Club, 55.10. **St. Johnsbury:** North Ch., Woman's Asso., 25; South Ch., W. H. M. S., 15. **Stowe:** W. M. S., 7.50. **Sudbury:** W. H. M. S., 7; South Ch., S. S., for Scholarships, 7. **Thetford:** Prim. S. S., for Scholarships, 3; "A Friend," for Scholarships, 2. **Townshend:** W. H. M. S., 6.64; West, W. H. M. S., 5. **Underhill:** Homeland Circle, 7. **Vergennes:** W. H. M. S., 10; Primary S. S., for Scholarships, 2. **Wallingford:** W. H. M. S., 7. **Waterbury:** W. H. M. S., 10; Jr. C. E., 10. **Waterford:** L. B. S., 5. **Wells River:** W. H. M. S., 5. **Weybridge:** Ladies Aid and M. S., 5.20; Primary S. S., for Scholarships, 1. **Windham:** W. H. M. S., 7.55. **Windsor Locks:** Ch., Aid and H. M. S., 6. **Winooski:** Jr. M. Club, 10. **Woodstock:** W. H. M. S., 40; Jr. C. E., 5. Total, \$831.31.

#### MASSACHUSETTS—\$8,502.91.

(Donations, \$2,969.32. Legacies, \$5,533.59)

**Andover:** Rev. C. C. Starbuck, for Talladega College, 2. **Ashburnham:** Ladies Soc., Bn. Goods, for Joppa, Ala., **Ashburton:** Union Missionary Society, for Joppa, Ala., 7. **Auburndale:** S. S., 25. **Boston:** H. Fisher, 200; Samuel Ward, for Talladega College, 10; Mrs. Annie L. Woods, for Talladega College, 50; "A Friend," for Piedmont College, 2; "A Friend," 5; Brighton Ch., 24; Brighton Travel Band, for Saluda, N. C., 5; Dorchester, E. H. Sharp, 25; Jamaica Plain, Central Ch., Chih Je Yung Club, 17; Roxbury, Immanuel-Walnut Ave., C. E., 25; Roxbury, Mrs. E. L. Chamberlain, in Immanuel-Walnut Ave. Ch., 1. **Boxford:** First Ch., 14. **Bradford:** First Ch., 10; L. M. Soc., Bbl. Goods, for Saluda, N. C. **Brockton:** First Ch., 10. **Brookline:** Woman's Union Home Department, 50, (25 of which for Room at Grand View, Tenn., and 25 for Room at Tougaloo, U.). **Buckland:** Ch., 8. **Burlington:** Geo. M. Janes, for Demorest, Ga., 5. **Canton:** Evangelical Congl. Ch., 77.14. **Chelmsford:** Central Ch., 37.50. **Chicopee:** Second S. S., for Demorest, Ga., 10. **Concord:** Trinitarian Ch., 30.24. **East Weymouth:** First Ch., 25. **Essex:** Ch., 22.85. **Florence:** Ch., 14.26. **Hatfield:** S. S., for S. A. Fisk U., 15; "Real Folks," for S. A. Fisk U., 20. **Haverhill:** "A Friend," for S. A. Fisk U., 200. **Haydenville:** Ch., 3.83. **Hyde Park:** First Ch., 76.28; First S. S., 20. **Lowell:** Kirk St. Ch., W. A. Soc., Bbl. Goods for Marion, Ala., **Lynn:** First S. S., 5; Central Ch., 13.60. **Manchester:** Ch., 8. **Medfield:** C. E., 1.50; Jr. C. E., for Blanche Kellogg Institute, Porto Rico, 1; "A Friend," in Cong. Ch., 2.50; "A Friend," 30. **Medford:** Mystic Ch., 74.02. **Melrose:** Ch., 46.80. **Melrose:** Highlands Ch., 86.91. **Middleboro:** Central Ch., 30.25. **Milton:** Ladies' Soc., Box Goods, for Joppa, Ala., **New Bedford:** Ch., for Pleasant Hill, Tenn., 5 and Box Goods for Pleasant Hill, Tenn. **Newburyport:** Belleville Ch., 39.54; H. M.



Soc. Bbl. Goods, for Saluda Seminary, N. C. **Newtonville**: Central Ch., for Tougalo U., 25. **Northampton**: First Ch. of Christ, 236.96; C. E., for Wilmington, N. C., 8; "C. M.", 13; Mrs. J. B. Kingsley, for Marshallville, Ga., 20; Miss Judith Kingsley, for Wilmington, N. C., 22.50, (12.50 of which for Chapel Hymn Books). **Northbridge**: Rockdale Ch., 8. **Norwich**: Ladies Soc., Bbl. Goods, for Joppa, Ala. **Oxford**: Ch., for Schp., at Wilmington, N. C., 4. **Pepperell**: Ch., 33.06. **Pittsfield**: Chas. L. Hibbard's Class for Demorest, Ga., \*2. **Shelburne Falls**: L. M. S., Bbl. Goods, for Pleasant Hill, Tenn. **South Weymouth**: Union Ch., 39. **Springfield**: Faith Ch., 40; South S. S., 8.48; Mrs. J. Stewart Kirkham, for S. A. Fisk U., 50. **Stockbridge**: Miss Virginia Butler, for Gloucester School, Cappahosic, Va., 15. **Taunton**: East Ch., 3; Union Ch., 15.86. **Wakefield**: Ch., 30.01; C. E., 10; Primary S. S., for Saluda, N. C., 10. **Wellesley Hills**: First Ch., 63.35. **Westhampton**: Ch., 25.52. **West Boxford**: Ch., Bbl. Goods, for Lexington, Ky. **West Brookfield**: Primary S. S., for Pleasant Hill, Tenn., 5.50. **West Medford**: Ch., 15.16. **West Stockbridge**: Ch., 15. **West Yarmouth**: Ch., 2. **Winchendon**: North Ch., 18. **Whitman**: Ch., for salary, Fajardo, Porto Rico, 13.25; C. E. Soc., for Fajardo, Porto Rico, 10. **Woburn**: "A Friend in Cng. Ch.," 2;—"A Friend," 300; "A Friend," 30, (of which 15 for Am. Highlanders, 10 for Indians and 5 for work in Porto Rico), and to const. Madeline Gilson, L. M.; "A Friend," 10.

Woman's Home Missionary Association of Mass. and R. I., Miss Lizzie D. White, Treasurer: **Amherst**: First and College Chs., Auxiliary, 9.45; Hope Ch., S. S., for Scholarship, Fisk U., 5; Miss Mary H. Scott, through Woman's Auxiliary of First and College Chs., for Scholarship, Talladega College, 5. **Haverhill**: Center Ch., Auxiliary, for Scholarship, Fisk U., 50. **Somerville**: West Somerville Ch., "Lower Lights," for Scholarship, Talladega College, 5. W. H. M. A., 400, (390 of which for salaries and 10 for Chinese). Total, \$474.45.

#### Legacies.

**Northampton**: Edward A. Brooks, by H. G. Maynard, Exec., 516.14. (Reserve legacy, 344.10). 172.04. **Springfield**: Mary Jane Seymour, 500. (Reserve legacy, 333.34). 166.66. **Westboro**: Sarah M. Brown, by E. A. Hersey, Exec., 584.69 (Reserve legacy, 389.80). 194.89. **Worcester**: Edward A. Goodnow, 5,000.

#### RHODE ISLAND—\$4,671.67.

(Donations, \$3,005.00. Legacy, \$1,666.67).

**Providence**: A. W. Fairchild, for Hospital, Talladega, 5. **Westerly**: "A Friend," 3,000.

#### Legacy.

**Westerly**: Harriet H. Wilcox, 1,666.67.

#### CONNECTICUT—\$2,888.12.

**Berlin**: "F. L. W.," for S. A., Grand View, Tenn., 10. **Bridgeport**: South Ch., Women's Beneficent Society, Box Goods, for Saluda, N. C. **Cheshire**: L. A. Soc., for freight to Grand View, Tenn., 1.45. **Chester**: Ladies Soc., for freight on goods to Grand View, 5. **Clinton**: "J. W. W.," for S. A., Grand View, Tenn., 10. **Colechester**: Miss Mary Day, 4.50. **Colebrook**: Ch., 15.77. **Cromwell**: "Earnest Workers," for Saluda, N. C., 28. **Darien**: First Ch., 53. **Deep River**: Ch., for Dormitory, Joppa, Ala., 10. **East Hartford**: South Ch., 10.66; S. S., Jr. Dept., 12.73. **Glastonbury**: First S. S., for American Highlands, 27.75. **Greenwich**: "A Friend," for S. A. Tougalo U., 10. **Groton**: Ch., 7.49. **Hartford**: Asylum

Hill S. S., Lincoln, Mem., 30.28; Park Cong. Ch., for Farm, Grand View, Tenn., 112.50; "J. C. H.," for S. A., Grand View, Tenn., 10. **Litchfield**: Geo. W. Woodruff, for Yale Library Fund, Talladega College, 10. **Meriden**: W. H. Squire, for Talladega College, 5. **Middletown**: South S. S., for Demorest, Ga., 12.37. **New Britain**: Philip Corbin, for Team, etc., Grand View, Tenn., 200; Chas. M. Jarvis, for Team, etc., Grand View, Tenn., 50. **New Hartford**: South Ch., 11. **New Haven**: Davenport Ch., 16.41; Plymouth S. S., Lincoln Mem., 25. **New London**: First Ch. of Christ, 42.48; Second S. S., 51.41. **New Preston**: Ch., 57.50. **North Haven**: Ch., 5.28. **Norwich**: Broadway Ch., 500; Broadway Ch., L. H. M. S., for Pleasant Hill, Tenn., 10; Broadway Ch., Pansy Mission Circle, for McIntosh, Ga., 5; Broadway Ch., H. M. Soc., two Bbls. Goods, for Pleasant Hill, Tenn.; Greenville Ch., 15. **Prospect**: Ch., 6.40. **Rockville**: Mrs. Hondlow's S. S. Class for S. A. Marion, Ala., 10; "A Friend," for Tillotson College, 50 cts. **Shelton**: Ch., 7.24. **Stamford**: "A Friend," for Saluda, N. C., 10. **Stonington**: Second Ch., 11.56. **Stratford**: S. S., 25, (of which 10 for Porto Rico). **Thomaston**: Bible School, for Furnishing, Saluda, N. C., 25. **Tolland**: Ch., 21.21. **Torrington**: Ch., 6. **Waterbury**: Bunker Hill Ch., for S. A., Grand View, Tenn., 15; Second Ch., for Furnishing Room, Theological Hall, Talladega College, 30; Second Ch., Women's Benevolent Society, for Scholarship, Santee, Neb., 70. **West Hartford**: S. S., Lincoln Mem., 18.53. **Winsted**: Union Ch., Box Goods for Joppa, Ala. **Wolcott**: Ch., 4—"Friends in Connecticut," for Moorhead, Miss., 400.

Woman's Congregational Home Missionary Union of Conn., Mrs. J. B. Thompson, Treasurer: **Hartford**: First, Y. W. H. M. Club, for Thomasville, Ga., 35; First Ch., Sr. M. Circle, for Thomasville, Ga., 35. **Newington**: Aux., for Santee, Neb., 9. **Norwalk**: First Ch., L. B. Asso., for Santee, Neb., 10. **Norwich**: Broadway Ch., Aux., 150; First, 30.22; Second, 50; Greenville, 20; Park, 140.18; Taftville, 9.60; for salary at Saluda, N. C. **South Manchester**: L. B. Soc., for Thomasville, Ga., 22. W. C. H. M. U., 341.10 (137.30 of which for Santee, Neb., and 153.80 for Grand View, and 50 for Chinese Women). Total \$852.10.

#### NEW YORK—\$1,586.12

**Binghamton**: Mr. and Mrs. H. A. Niles, for S. A., Grand View, Tenn., 50. **Brooklyn**: Ch. of Evangel, Bible School, 10; United S. S., Lincoln Mem., 20; Willoughby Ave. S. S., Branch of Clinton Ave. Ch., 7.61; Miss M. D. Halliday, Bbl. Goods, for Kings Mountain, N. C.; "A Friend," 5. **Buffalo**: First Ch., for Piedmont College, 55.40. **Niagara Square**: Ch., for Piedmont Coll., 4. **Canandaigua**: S. S., for Kings Mountain, N. C., 12.21. **Chili Station**: Martha Parker (deceased) by Miss E. B. Johnston, for S. A. Gloucester School, Cappahosic, Va., 80. **Elbridge**: C. E., 5. **Flushing**: Broadway Ch., 5. **Lockport**: Mrs. G. A. Brockway, for Joppa, Ala., 25. **New York**: Broadway Tabernacle, S. W. W., 5, and Box Goods, for Joppa, Ala.; Christ Cong. S. S., Lincoln Mem., 20; Lizzie P. Bliss, for Demorest, Ga., 20; "Mrs. J. W. C." for Scholarship, Fisk U., 50; Mrs. W. H. Weston, Bbl. Goods for Joppa, Ala. **Salamanca**: First Ch., 22.60. **Syracuse**: Good Will Ch., Berith Circle, for S. A. Grand View, Tenn., 25. **Westmoreland**: Ladies Soc., Bbl. Goods, for Joppa, Ala.—"A Friend," for Hospital Building, Talladega College, 200; "A Friend," for Piedmont College, Demorest, Ga., 100.

Woman's Home Missionary Union of New York, Mrs. J. J. Pearsall, Treasurer. **Albany:** First Ch., W. M. S., for Scholarship, Fisk U., 50; First Ch., Y. L. C., King's Daughters for King's Mountain, N. C., 15; King's Sons, for S. A., Lincoln Academy, 5.50; First Ch., Mrs. E. L. Tenney, for Scholarship, Fisk U., 50. **Brooklyn:** Central Ch., L. B. S., 150, (50 of which for Moorhead, Miss., and 100 for Fajardo, Porto Rico); Clinton Ave. Ch., W. L., 100, (50 of which for Piedmont College); Plymouth, W. M. S., 360, (50 of which for Santee, Neb., 50 for Piedmont College, 100 for Moorhead, Miss., 35 for Fisk U., 25 for Porto Rico, 25 for Am. Highlanders, 25 for King's Mountain, N. C., and 50 for Cotton Valley, Ala.); Plymouth S. S. for Moorhead, Miss., 29.50. **Buffalo:** First Ch., Jr. C. E., 5. **Flushing:** W. H. M. S., for Am. Highlanders, in Ky., 29.30. **Fulton:** Oswego Falls, W. M. U., 10. **Newark Valley:** W. M. S., 5. **New York:** Broadway Tabernacle, S. W. W., 1; Manhattan Ch., Jr. Class, for Fajardo, Porto Rico, 6. **Oswego:** W. H. M. S., 20. **Poughkeepsie:** C. E., for S. A. Piedmont College, 10. **Syracuse:** Danforth Primary S. S., 7; South Ave., W. W., for Fajardo, Porto Rico, 1. **West Groton:** W. M. S., 10. Total, \$864.30.

#### NEW JERSEY—\$149.62.

**East Orange:** First Ch., 39.62, (8 of which for Ballard Normal School, Macon, Ga.) **Montclair:** Pilgrim S. S., for Trinity School, Athens, Ala., 25; Watchung Ave., S. S., 10.

Woman's Home Missionary Union of the N. J. Association, Mrs. Willard E. Buell, Treasurer: **Montclair:** First Ch., for salary Marshallville, Ga., 50. **Upper Montclair:** Christian Union S. S., for Scholarship at Moorhead, Miss., 25. Total, \$75.

#### PENNSYLVANIA—\$58.64.

**Oxford Valley:** C. E., 15. **Philadelphia:** Central Ch., 17.64; Wm. H. Lambert, for Talladega College, 10.

Women's Missionary Union of Pennsylvania, Mrs. David Howells, Treasurer: **Germantown:** First Ch., Mesima Guild, for Fajardo, Porto Rico, 16. Total \$16.

#### OHIO—\$706.93.

**Castalia:** Ladies' Working Band, 50 cts. **Center Belpre:** Ch., 6.20. **Cincinnati:** D. B. Meacham, for Fisk U., 50. **Cleveland:** A. W. Collins, 5. **Geneva:** Jr. Dept., Ladies Guild, for Moorhead, Miss., 20. **Lexington:** Ch., 5. **Mansfield:** Miss Susan M. Sturges, for Gilbert Mem. Ch., Rosebud, So. Dak., 25. **Marletta:** First Ch., 150. **Medina:** First Ch., 235.10 (100 of which for Atlanta Theological Seminary). **Toledo:** Washington St. Ch., 12.13. **Vaughnsville:** Ch., 7. **Wilmingtun:** Mrs. C. C. Nichols, for Joppa, Ala., 10; Mr. and Mrs. C. C. Nichols, Box Magazines, for Joppa, Ala.

Woman's Home Missionary Union of Ohio, Mrs. G. B. Brown, Treasurer: **Akron:** West, W. M. S., 8. **Belpre:** W. M. S., 1.78. **Canfield:** Personal, 1.20. **Cincinnati:** Walnut Hills, W. M. S., 7.60. **Clarksfield:** W. M. S., 1.20. **Cleveland:** Bethlehem, W. M. S., 4.80; East Madison C. E., 25; W. A., 3.60; Highland W. A., 1.20; Park, W. M. S., 2.40; Pilgrim, W. A., 21. **Columbus:** Eastwood, W. M. S., 5. **Cupahoga Falls:** W. M. S., 2.50. **East Cleveland:** East W. M. S., 1.75. **Greenwich:** Jr. C. E., 1. Ironton: W. M. S., 3.30. **Mansfield:** Mayflower, C. E., 1.30. **Marletta:** First W. M. S., 32.40; Oak Grove, W. M. S., 2.20. **Marysville:** W. M. S., 1.20. **Medina:** Jr. C. E., 3. **Medina:** W. M. S., 10. **Ravenna:** W. M. S., 3.36. **Toledo:** Central W. M. U., 8.66; Washington St., W. M. S., 15.90. **Twinsburg:**

W. M. S., 2.40. **Wakeman:** W. M. S., 7.80. **Youngstown:** Elm St. W. M. S., 1.50. Total, \$181.05.

#### ILLINOIS—\$2,703.63.

(Donations, \$2,370.22. Legacy \$333.34.) **Big Woods:** Ch., for Schp. Fisk U., 30. **Chicago:** First Austin S. S., 5.74; Green St. Ch., 16.04; South Ch., 8; Miss Herrick, for Marion, Ala., 2; Miss Agnes Meebold, for S. A., Marion, Ala., 5. **Earlville:** "J. A. D.," 25. **Evanston:** First S. S., for Pleasant Hill, Tenn., 25.99. **Farmington:** Ch., 8.15. **Galesburg:** Miss Anna Flaharty, for S. A. Fisk U., 50. **Harvey:** Ch., Lincoln Mem., 2.38. **Hinsdale:** Ch., 87.85. **Lacon:** Ch., 24. **Lyonsville:** Ch., 12.88. **Moline:** First Ch., 50.99; S. S., for S. A. Fisk U., 20. **Morris:** Ch., 12. **Payson:** Rev. D. B. Eells, 5. **Peoria:** First Ch., 50. **Rockford:** Second Ch., 17; Ralph Emerson, for Emerson Institute, Mobile, Ala., 400. **Roseville:** Ch., 14; Miss Lora Sovereign, for S. A. Toulaloo U., 5. **St. Charles:** Ch., 12. **Sheffield:** Ch., 90.67. **Sycamore:** Ch., 50.20. **Western Springs:** Ch., 22.55. **Westville:** First Ch. S. S., Lincoln Mem., 2. **Wheaton:** College, S. S., for Oahe, So. Dak., 20. **Wilmette:** Ch., 19.87.

Woman's Home Missionary Union of Illinois, Mrs. A. H. Standish, Treasurer: **Albion:** W. S., for Fisk U., 7; S. S., for Marion and Moorhead, 1.69; Jr. C. E., for Marion and Moorhead, 20 cts. **Ashkum:** W. S., for Crow Agency, Mont., 2.15. **Aurora:** First, W. S., 30. **Bloomington:** W. S., for American Highlanders, 5. **Bowmanville:** Jr. C. E., 40 cts. **Champaign:** W. S., 18.69, (7.19 of which for Fisk U.) **Chicago:** Auburn Park, W. S., 5; California Ave., Primary S. S., for Marion and Moorhead, 3; Douglass Park, W. S., for Music Building, Fisk U., 5; Douglass Park, Primary S. S., for Marion, Ala., 5; Fifty-second Ave., W. S., for Fisk U., 25; Millard Ave., W. S., for Crow Agency, Mont., 7.93; Millard Ave., C. E., for Fisk U., 7.80; New England, W. S., 91.95, (50 of which for S. A. Fisk U.; North Shore, Primary S. S., for Marion and Moorhead, 1.40; Rogers Park, W. S., 25, (10 of which for Black Mountain, and 15 for Fisk U.); South, W. S., for Fisk U., 44.45; South Ch., Y. L., for Music Building, Fisk U., 25; South M. B., for Marion and Moorhead, 60 cts; Tabernacle, S. S., for Fisk U., 3; Waveland Ave., W. S., 10, (5 of which for Fisk U.) **Decatur:** First W. S., 5. **Downers Grove:** C. E., for Blanche Kellogg Institute, 5. **Dundee:** W. S., 18. **Elgin:** W. S., 20; C. E., for Black Mountain Acad., 10; C. E., for Crow Agency, Mont., 5. **Evanston:** First, W. S., 32.50; First, Primary, S. S., for Marion and Moorhead, 1.30. **Forrest:** W. S., 7. **Galva:** W. S., for S. A., Fisk U., 35; S. S., 10; C. E., 5, for S. A. Fisk U.; **Hinsdale:** S. S., for Marion and Moorhead, 6; M. B., for Marion and Moorhead, 3. **Jacksonville:** W. S., 20. **Joy Prairie:** W. S., 8.75. **La Grange:** S. S., for Piedmont College, 35. **Lombard:** W. S., 50. **Marseilles:** W. M. S., for S. A. Fisk U., 50. **Mendon:** W. S., 20; S. S., for Marion and Moorhead, 8.63. **Mount Clare:** W. S., 8; S. S., for Marion and Moorhead, 1.26; C. E., for Fisk U., 7.70. **Normal:** W. S., for American Highlanders, 8.30. **North Englewood:** for Marion, Ala., and Crow Agency, Mont., 20. **Oak Park:** First, W. S., 22.25; First, Y. L., for Grand View, Tenn., 50; Third, W. S., 10; S. S., 12.54. **Odell:** W. S., 14. **Ottawa:** W. S., 5. **Paxton:** W. S., 25; Jr. C. E., for Marion and Moorhead, 50 cts. **Payson:** W. S., 25. **Pecatonica:** W. S., 4. **Peoria:** First, W. S., 25; S. S., for Marion and Moorhead, 2.52. **Port Byron:** M. B., for Marion and Moorhead, 2. **Rock Falls:** W. S., for Tillotson College,



5. **Rockford:** Second, W. S., 6; Second, S. S., 4.54; Second Ch., Boys and Girls Travel Club, for Marion and Moorhead, 2.05; Mrs. C. R. Mower, for Scholarship, Fisk U., 50. **Sandwich:** W. S., 40.85 (25 of which for Fisk U.) **Sterling:** W. S., 20; Jr. C. E., for Marion and Moorhead, 50 cts. **Sycamore:** W. S., 11.75. **Tonica:** W. S. for Black Mountain Academy, 5.70. **Tonlon:** W. S., 5. **Western Springs:** Girls M. B., for Marion and Moorhead, 2. **Wheaton:** Wheaton College, Opportunity Club, for Marion, Ala., 6. **Wilmette:** W. S., for Fisk U., 16.04. **Yorkville:** W. S., 8. Undesignated Funds, 168.99. Total, \$1,275.98.

#### Legacy.

**Jacksonville:** Mrs. Julia E. Roberts, by H. A. Bent, Exec., 1,000. (Reserve legacy, 666.66.) \$33.34.

#### MICHIGAN—\$253.31.

**Adrian:** First Baptist Ch., Sunshine Soc., for Joppa, Ala., 1; Miss Emma White, for Joppa, Ala., 8. **Alpena:** S. S., for Joppa, Ala., 10. **Detroit:** Woodward Ave. Ch., 37.57. **Hudson:** "A Friend," 100. **Pontiac:** First Ch., 4. **Port Huron:** First Ch., 42; First S. S., 25; Jr. C. E., for Athens, Ala., 8. **Standish:** S. S., Lincoln Mem., 4.80.

Woman's Home Missionary Union of Michigan, Mrs. A. H. Stoneman, Treasurer; **Traverse City:** W. M. S., 1.75; S. S., 7.50; Covenant Circle, 1.50; Loyal Knights, 1.25; Bright Juveniles, 1, for S. A., Fisk U. Total, \$13.

#### IOWA—\$903.04.

**Burlington:** L. M. S., Bbl. Goods, for Savannah, Ga. **Cedar Falls:** L. M. S., Bbl. Goods, for Savannah, Ga. **Cedar Rapids:** First Ch., L. M. Society, Box Goods, for Moorhead, Miss. **Des Moines:** Mrs. Otis, Two Bbls. Goods, for Saluda, N. C. **Farnhamville:** Mrs. W. S. Clutter, 2. **Iowa City:** Ch., 6.80. **Lake View:** First Ch., 11.75. **Manchester:** Ch., 20. **Marion:** S. S., 5. **Mason City:** L. M. S., Two Bbls. Goods, for Savannah, Ga. **Newton:** Ch., 82.55; Christian Workers Society, Bbl. Goods, for Savannah, Ga. **Red Oak:** Ch., 30.92. **Reinbeck:** Mrs. P. H. Ralph, Box Goods, for Talladega. **Waterloo:** First Ch., Opportunity Girls, for Mobile, Ala., 10. **Waverly:** First Ch., 12.20.

Woman's Home Missionary Union of Iowa, Mrs. H. K. Edson, Treasurer: **Alden:** W. M. S., 3.56. **Anita:** Ch., 5. **Belle Plaine:** W. M. S., 2. **Berwick:** 5. **Blairsburg:** C. E., 5. **Burlington:** W. M. S., 20. **Cedar Falls:** W. M. S., 30. **Central City:** W. M. S., 5; S. S., 3.32; C. E., 2. **Cincinnati:** W. M. S., 2. **Clarion:** C. E., 5. **Clay:** W. M. S., 5. **Clinton:** W. M. S., 10. **Creston:** First, W. M. S., 10. **Cresco:** W. M. S., 11. **Davenport:** Edwards, 20. **Des Moines:** Plymouth, 1. **Dubuque:** First, W. M. S., 20; Summit, W. M. S., 1. **Eldora:** W. M. S., 15; Y. L. M. S., 15. **Farragut:** Jr. C. E., 2. **Garner:** W. M. S., 4. **Grinnell:** W. M. S., 59.50; W. H. M. U., for S. A., Santee Neb., 5; Jr. C. E., 45 cts. **Hampton:** W. M. S., 5. **Harlan:** W. M. S., 15. **Humboldt:** W. M. S., 10. **Independence:** W. M. S., 5; C. E., 5. **Iowa City:** W. M. S., 10; Beth Mission, 2.53. **Knoxville:** C. E., 5. **Lyons:** W. M. S., 1. **McGregor:** W. M. S., 27.30. **Mag-nolia:** W. M. S., 3. **Mason City:** W. M. S., 27.77. **Monticello:** W. M. S., 10; C. E., 10. **Montour:** W. M. S., 4. **Muscatine:** W. M. S., 25; Y. L. M. S., 10. **New Hampton:** W. M. S., 10; S. S., 5; C. E., 5. **Olds:** W. M. S., 9.20. **Onawa:** W. M. S., 5. **Oskaloosa:** W. M. S., 8. **Ottumwa:** First W. M. S., 19.65 Ch., 3; Abigail Soc., 10. **Rowen:** W. M. S., 2. **Reinbeck:** W. M. S., 5. **Riceville:** W. M. S., 4. **Salem:** C. E., 10. **Sibley:** W. M.

S., 7. **Sioux City:** First, W. M. S., 30; First S. S., 1; C. E., 5. **Sloan:** W. M. S., 11.75. **Spencer:** W. M. S., 40. **Strawberry Point:** W. M. S., 1. **Stuart:** C. E., 5. **Tabor:** W. M. S., 17.25. **Truer:** Ch., 5.32; S. S., 6.72. **Waterloo:** W. M. S., 22. Total, \$721.82.

#### WISCONSIN—\$70.16.

**Black Earth:** Ch., 6. **Delavan:** Ch., 7.28; S. S., 8. **East Troy:** Ch., 2. **Elroy:** Ch., 9.06. **Green Bay:** Union S. S., 10.19. **Ma-zomanie:** Ch., 5.28. **Neillsville:** Ch., 2.85. **Spring Green:** S. S., 4. **Williams Bay:** Ch., 3.00.

Woman's Home Missionary Union of Wisconsin, Mrs. E. F. Hansen, Treasurer: **Madison:** First, 10. **Plymouth:** 2.50. Total, \$12.50.

#### MINNESOTA—\$113.75.

**Mankato:** Ch., 2. **Minneapolis:** Fifth Ave. Ch., 35; Plymouth Ch., 33.75. **Zumbota:** First Ch., 8.

Woman's Home Missionary Union of Minnesota, Mrs. C. D. Siehl, Treasurer: **Minneapolis:** St. Paul, Olivet, Aux., 25; S. S., 5; C. E., 5, for Schp. Fisk U. Total, \$35.

#### MISSOURI—\$11.25.

**Breckenridge:** Ch., 4.15. **Carthage:** First Ch., 7.10.

#### KANSAS—\$10.00.

**Alma:** First Ch., Bbl. Goods for Meridian, Miss.

Woman's Home Missionary Union of Kansas, Miss Emma Wallace, Treasurer: **Lawrence:** W. M. S., 5. **Stockton:** W. M. Soc., 5. Total, \$10.

#### NEBRASKA—\$25.40.

**Grand Island:** Ch., 12.90. **Omaha:** St. Mary's Ave. S. S., for Santee, Neb., 12.50.

#### NORTH DAKOTA—\$5.50

**Oberon:** First Ch., 5.50.

#### SOUTH DAKOTA—\$163.80.

**Lake Preston:** Ch., 13.80.

Woman's Home Missionary Union of South Dakota, Mrs. A. Loomis, Treasurer: W. H. M. U. of South Dakota, 150, (of which for Indian student, 25; for Porto Rico 30, for Chinese in Cal., 15; for Alaska, 10; for Children's Missionary South, 15, and for general work, 55.)

#### COLORADO—\$5.65.

**Fountain:** Ch., 4.65. **Montrose:** Ch., 1.

#### UTAH—\$4.

**Vernal:** Ch., 4.

#### ARKANSAS—\$5.

**Rogers:** Miss L. Parks, for Meridian, Miss, 5.

#### ARIZONA—

**Phoenix:** Mrs. L. R. Munger, Bbl. Goods for Pleasant Hill, Tenn.

#### OKLAHOMA—\$2.60.

**Anadarko:** St. Peters Ch., 1.25. **Muskogee:** Ch., 1.35.

#### CALIFORNIA—\$1,008.53.

**Elmonte:** Rev. R. M. Webster, for S. A., Lexington, Ky., 5. **Pasadena:** Mrs. J. W. Keese, 15. **Pamona:** Pilgrim Ch., 30.15.

**San Francisco:** Receipts of the California Oriental Mission (see items below), 958.38.

#### WASHINGTON—\$42.65.

**Seattle:** Edgewater Ch., 8.65; University Ch., 20; Miss Constance Irene Kantner, 10. **Walla Walla:** Olivet S. S., for Crow Agency Mont., 4.

#### VIRGINIA—\$16.48.

**Cappahosie:** Gloucester School, Sr. Class, for Flag, 5.37. **Herndon:** Ch., 11.11.

#### KENTUCKY—\$15.20.

**Lexington:** Miss Alice Tucker, for Indus-



trial Dept., Chandler School, 2; Chandler School, W. C. T. U., Silver Medal Contest, 6;—"A Friend," for Demorest, Ga., 7.20.

#### NORTH CAROLINA—\$1,078.75.

**Kuhns:** William Kuhn, for Jos. K. Brick School, Enfield, N. C., 10. **Lynn:** C. E., for Painting House, 10. **Saluda:** "Friends," for Girls' Dormitory Building, 1,000. **Tryon:** Mimosa Hotel guests, for Lynn, N. C., 48.75; "A Friend," for Lynn, N. C., 10.

#### TENNESSEE—\$41.00.

**Chattanooga:** G. W. Jackson, for Tougaloo, Miss., 2. **Memphis:** Cossett Library Board, for Le Moyne Institute, 35. **Nashville:** Fisk University, Mission S. S., for Santee, Neb., 2. **Pleasant Hill:** Miss Grace K. Blair, for Pleasant Hill Academy, 2.

#### GEORGIA—\$15.75.

**Demorest:** O. I. Additon, for Piedmont College, 5; J. P. Brown, for Demorest, Ga., 5. **Toccoa:** Mrs. E. P. Simpson, for Demorest, Ga., 5.75.

#### ALABAMA—\$152.55.

**Florence:** First Ch., Lincoln Mem. 5. **Joppa:** James P. and Ora L. Richardson, for Joppa, Ala., 10.50. **Mobile:** Josie Hill, for Theo. Building, Talladega College, 2. **Montgomery:** Talladega Club for S. A. Talladega College, 10. **Talladega:** Eugene Lawrence for Tougaloo U., 5.

**Talladega:** For Hospital Building: Dr. Brummitt, 10; G. Butler, 1; Will Childs, 5; Ada Gilmer, 10; Alex Green, 5; Wade Hardenack, 1; Monroe Harris, 2; Moses Kidd, 2; W. J. Limbaugh, 8.25; MacAlpine & Son, 15; W. H. MacCarroll, 2.50; Clint Savery, 1.80; E. W. Simmons, 16; R. L. Stringer, 10; Hamp Taylor, 2.50; Willis Terry, 1; Dea. Terry, 4; Dea. Walker, 5; J. F. Whisenant, 10; L. J. Wright, 5; Nath. Young, 3.

#### MISSISSIPPI—\$78.50.

**Benton:** B. Leonia Polk, 5; Margaret A. Polk, 5, for Tougaloo U. **Clinton:** "A Friend," 2. **Hazelhurst:** Miss Pope F. Tevault, for Tougaloo U., 10. **Jackson:** D. A. Carney, for Tougaloo U., 15. **Meridian:** Anna D. Foster, for Tougaloo U., 1; Mrs. E. A. Ross, for Tougaloo U., 1. **Moorhead:** Lillie Johnson, for Moorhead, Miss., 1; Mrs. Johanna Russell, for Moorhead, Miss., 5. **Oakvale:** Shepard Walker, for Tougaloo U., 5. **Phoenix:** Emma Burke, for Tougaloo U., 5. **Reuben:** J. B. Lee, 5; W. R. Williams, 1, for Tougaloo U. **Silver Creek:** R. R. Grumstad, for Tougaloo U., 1. **Tougaloo:** Alex. Holmes, 1.50; Mrs. Mary Holmes, 1.50; Virginia Holmes, 1.50. **Utica:** Clara Lee, for Tougaloo U., 5. **Vicksburg:** D. D. Foote, for Tougaloo U., 1; Mabel G. Mollison, for Tougaloo U., 5. **Verlilla:** Geneva Bridgman, for Tougaloo U., 1.

#### LOUISIANA—\$5.

**New Orleans:** Kate L. Snow, for Straight U., 5.

#### FLORIDA—\$10.

**Fessenden:** Mattie M. Brown, for Theo. Hall, Talladega, 5; Viola Jackson, for Theo. Hall, Talladega College, 5.

#### PORTO RICO—\$15.

**San Juan:** Musical Society, for Blanche Kellogg Institute, 15.

#### HAWAII—\$125.80.

**Central Kona:** Ch., for Hawaiian Missions, 8.30. **Hana:** Ch., 1.85. **Kailua:** Ch., for Hawaiian Missions, 3. **Kaluaaha:** Ch., 15. **Kalapana:** Ch., 2. **Kanpo:** Ch., 1. **Kipahu:** Ch., 2.25. **Kukuihale:** Ch., 2. **Lau-pahoehoe:** Ch., 6. **Ophikao:** Ch., 4.60. **Pele-kunu:** Ch., 50 cts. **Ulu-palakua:** Ch., 1. **Waian:** Ch., 53. **Walhee:** Ch., 5. **Waikapu:**

Ch., 1.50. **Wailau:** Ch., 50 cts. **Wailuku:** Union Ch., 3.30—15.

#### CANADA—\$1.00

**Ontario:** Miss Violet Brooks, for Tillotson College, 1.

#### RECEIPTS OF THE CALIFORNIA ORIENTAL MISSION, FROM APRIL 14 TO

MAY 19, 1909—\$958.38.

Wm. Johnstone, Asst. Treasurer.

From Local Missions and Churches With Which They Are Connected.

**Bakersfield:** Chinese M. O., 8.25. **Berkeley:** Chinese M. O., 7.05; North Cong. Ch., 41. **Fresno:** Chinese M. O., 5.15; Cong. Ch. Ann'y Pledges, 26.30. **Los Angeles:** Chinese M. O., 12; First Japanese M. O., 26.75; Bethlehem, Japanese M. O., 24. **Marysville:** Chinese M. O., 2.25. **Oakland:** Chinese M. O., 8.30. **Pasadena:** Chinese M. O., 1; West Side Cong. Ch., 37; Greek, M. O., 50 cts.; Japanese M. O., 10; First Cong. Ch., 10; W. M. Soc., 10. **Riverside:** Cong. Ch., Ann'y Pledges, 27.50; W. M. S., 16. **Sacramento:** Chinese M. O., 5. **San Diego:** Chinese M. O., 11.45; Japanese M. O., 2.70; Ann'y Pledges, 8.25. **San Francisco:** West, Chinese M. O., 10; Ann'y Members, 18; Japanese M. O., 19. **Santa Barbara:** Chinese M. O., 3.50; Ann'y Pledges, 53.81; Japanese M. O., 2.50; Ann'y Pledges, 25.50. **Saratoga:** Japanese M. O., 5. Total, \$437.76.

From Other Congregational Churches in California.

**Eureka:** Ch., 8.90. **Redlands:** Ch., 50; S. S., 13.16. **Pasadena:** Lake Ave. Ch., 12.46; Lake Ave. Miss'y Soc., 2.50. **San Francisco:** Bethany Ch., 10.75. Total, \$97.77.

#### From Individuals.

Messrs. Balfour, Guthrie & Co., 100; Mrs. Harriet S. Blake, 100; Mrs. Mary B. Knight, 75; Mrs. H. S., 5; Mrs. Jane Mac-lachlin, 1. Total, \$281.

#### From Eastern Friends.

**Bangor, Me.:** Constant Helper, 25. **Chicago, Ill.:** Mrs. Cora J. Bennett, 2. Total, \$27.

#### Work for Oriental Mothers and Children.

W. H. M. U., of La., 2.25; W. H. M. U., of So. Cal., 20; **Oakland:** Children's Sch., M. O., 6. **Los Angeles:** Children's Sch., 4.60. Total, \$32.85.

#### Permanent Property Account.

**Santa Barbara:** Chinese, for Pulpit, 32; S. Yaki, for Riverside Mission House, 5; Chinese, through Chin Quong, 35; M. Dawg Foy, through Rev. Jee Gam, 10. Total, \$82.

#### SUMMARY FOR MAY, 1909.

Donation .....	\$19,883.42
Legacies .....	7,833.60
Total .....	\$27,717.02

#### SUMMARY.

Eight Months, from October 1, 1908, to May 31, 1909.

Donations .....	\$132,044.74
Legacies .....	67,544.02

Total Receipts, Eight Months ..	\$199,588.76
Expenditures, Eight Months ...	219,787.89

Dr. Balance on Current Year .. 20,199.13

H. W. HUBBARD, Treas.,  
American Missionary Ass'n, Congrega-  
tional Rooms, Fourth Ave. and 22d St.  
New York, N. Y.

# Congregational Church Building Society

Charles E. Hope, Treasurer

Receipts for May, 1909

## FOR CHURCH BUILDING.

- CALIFORNIA**—\$57.81.  
 Calexico: 7. Ferndale: 2. Likely: 2.30.  
 Los Angeles: Olivet, by Rev. G. A. Rawson, 10; Pico Heights, 16.76; Salem, 7.75.  
 Stockton: 11. Sunol: 1.
- COLORADO**—\$44.30.  
 Eaton: 40. Steamboat Springs: 4.30.
- CONNECTICUT**—\$450.99.  
 Bridgeport: Black Rock, S. S. 6.44; Park Street, 73.40; Park Street, S. S. 12.72.  
 Brooklyn: 5. Chaplin: 6.20. Cheshire: 16.80. East Hampton: 17.15. East Hartford: Pri. S. S. 10. Greenwich: Sound Beach, S. S. 10. Groton: 5. Middle Had-dam: 1.70. Middletown: First, 21.20. New Fairfield: 5. New Haven: Davenport, 11.72; Grand Avenue, 48; Humphrey Street, 20.70; Pilgrim S. S. 16.51; Shelton Ave. S. S. 9. Old Lyme: 24.08. Prospect: 3.05. Southport: 25.38. Stanwich: 19. Washington: 31.75. Westport: 2.96. West Stafford: 4. West Suffield: 7.18. William-mantic: 22.25. Willington: 2. Wolcott: 2. Woodstock: First, 10.80.
- FLORIDA**—\$15.16.  
 Avon Park: 7.76. Mt. Dora: 4.70. Sea-breeze: 2.70.
- GEORGIA**—\$5.  
 Atlanta: Marietta Street, 5.
- ILLINOIS**—\$1526.26.  
 Algonquin: 5. Amboy: First, W. S. 10. Ashkum: W. S. 1. Aurora: First W. S. 20. Bloomington: W. S. 10. Chicago: Auburn, W. S. 5; Bowmanville, Jr. Y. P. S. C. E., 40; California Ave., W. S. 5; California Ave., Pri. S. S. 3; Fellowship, W. S. 2; Ham-ilton Park W. S. 2; Mont Clare, 5; North Shore, Pri. S. S. 1.40; Rogers Park, W. S. 2; Waveland Ave., W. S. 5. Dundee: S. S. 12; W. S. 13. Earlville: J. A. D. 25. Evanston: First W. S. 50. Forrest: W. S. 2.50. Griggsville: 16.32. Joy Prairie: W. S. 8.75; S. S. 7.09. Mendon: 41.32. Morris: 10. Oak Park: First, W. S. 29.25; Third, W. S. 20. Ottawa: 10. Pecatonica: 3. Peoria: First, S. S. 2.53. Richmond: 23.50. Rock Falls: W. S. 5. Sandoval: 4. Sandwich: 33.59; W. S. 15. Sterling: W. S. 10. Sycamore: W. S. 5. Toulon: W. S. 5. Wheaton College: 18. Wilmette: 20.21. Winnebago: W. S. 5. Yorkville: W. S. 8. W. H. M. U., 1,046.40.
- IOWA**—\$1,327.94.  
 Agency City: 663.50. Blencoe: 1.70. Chester Center: 5.70. Dubuque: First, 31.53. Fairfax: 54.88. Fontanelle: 2.60. Haverden: 5.46. Iowa City: 5.55. Larch-wood: 500. Mitchellville: 14. Olds: 5.76. Onawa: 8.09. Salem: S. S. 4.17. Sibley: 25.
- KANSAS**—\$44.50.  
 Carbondale: 3.50. Comet: 6. Kansas City: First, 20. Smith Center: 10. Wheaton: 5.
- MAINE**—\$85.65.  
 Cornish: S. S. 3.85. Ellsworth: 7. Gor-ham: 4. Hallowell: 2.30. Harpswell: S. S. 4. Lewiston: 8. Lyman: 5. Machins: S. S. 7.15. Matineus: S. S. 2. Monson: S. S. 2. Portage: 5. Portland: Woodford, 30. Riverside: 2. Sandy Point: .35. Wells: Second, 3.
- MASSACHUSETTS**—\$893.39.  
 Andover: Ballardvale, S. S. 6.08. Bos-ton: Brighton, 10; Dorchester, Second, C. E. A. D. B., 5; Dorchester Village, S. S., 5; Roxbury, Eliot, 40.77; Union, 41.82. Boxford: First, 10.60; West, Second, 3. Brookline: Leyden, 152.32. Cambridge: Pilgrim, 29.67. Chicopee: First, 6.98; First S. S. 2.61. Danvers: First, 14.50. Dennis: South, 5.19; Union S. S. 1. East Long-meadow: S. S. 5.45. Falmouth: North, S. S. 1. Fitchburg: Finnish, 5. Holden: (2) 8.70. Hopkinton: 12.17. Hyde Park: First, 35.30; First S. S. 10. Lud-low: Union, 6. Lynn: Central, 15.10. Med-ford: West, 15.16. Medway: West, Second, 5. Melrose Highlands: 28; Orthodox, 15.60. New Bedford: Trinity S. S. 11.69. New-buryport: Belleville, 12.09. Newton High-lands: 151.86. Northbridge: Rockdale, 8. Oakham: 18.51. Pepperell: W. W. Dole, 10. Pittsfield: South, 27.44. Quincy: Finnish S. S. 10.15. Reading: 5. Southampton: 10.50. Southbridge: (2), 10.10; Y. P. S. C. E., 3. Springfield: S. C. Burnham, 5. Swamscott: S. S. 3.89. Taunton: West, S. S. 4. Townsend: 11.25. Turners Falls: 7.83. Wakefield: 10. Wellesley Hills: S. S., 7.43. Weymouth: North Pilgrim, 9.31. Whitman: 42.41. Winchedon: North, 15.86.
- MICHIGAN**—\$49.  
 Baldwin: A. S. Willoughby: 2. Jack-son: First, 21.94. Pontiac: 3.50. Romeo: 11.56. Somerset: 5. Texas: 5.
- MINNESOTA**—\$45.  
 Appleton: 7.70. Belgrade: 10.50. Bogus Brook: 5. Correll: 2.30. Mahnomon: 4.85. Minneapolis: Bethany, 6.60. New York Mills: 1. Pillsbury: 1. Swanville: 1.05. Wayzata: 5.
- MONTANA**—\$4.  
 Billings: 4.
- NEBRASKA**—\$59.40.  
 Arborsville: 24.15. Aurora: 15. German-town: Union, 3.25. Grand Island: 11.50. Lincoln: 1.25. Uehling: 4.25.
- NEW HAMPSHIRE**—\$306.66.  
 Acworth: 8. Alstead: East, Jr. S. S. 1. Bennington: 7.25. Berlin: 5.50. Chester: 4.74. Greenland: 14.25. Hampstead: 4. Keene: First E. D. C. 50; Court Street, Aux., 20; Lebanon: First, 20.10. Lee: 10. Manchester: Main Street, 11.72. Rindge: 10. Waipole: 10.10. N. H. F. C. I. & H. M. U., 130.
- NEW JERSEY**—\$7.01.  
 East Orange: First, 5.76. Patterson: Swede, 1.25.
- NEW YORK**—\$335.34.  
 Brooklyn: Clinton Ave. W. L. 50; Evan-gel Bible School, 10; Pilgrims, 206.51. Cannan: 3.83. Lisbon: 4. New York: Bed-ford Park, 6. Poughkeepsie: 20. Sher-burne: 35.
- NORTH DAKOTA**—\$30.65.  
 Adler: 5. Cando: First, 11.05. Hillsboro: 5.60. Williston: 9.
- OHIO**—\$7.58.  
 Toledo: Washington Street, 7.58.
- OKLAHOMA**—\$994.53.  
 Anadarko: 984.53. Guthrie: Plymouth, 10.
- OREGON**—\$241.74.  
 Beaver Creek: St. Peters, 4.27. Elliott Prairie: Ch. & S. S. 5. Ione: Ch. & S. S., 6.06. New Era: St. Johns, 1.41. Port-land: First, 22.5.
- PENNSYLVANIA**—\$47.18.  
 Philadelphia: Central, 15. Scranton: Puritan, 10. Spring Creek: 5. Stockdale: 15. Susquehanna: 2.18.

**RHODE ISLAND—\$22.37.**

Pawtucket: Park Place, S. S., 16.44.  
Providence: Beneficent, S. S., 5.93.

**SOUTH DAKOTA—\$121.25.**

Henry: 6.75. Lane: 9.10. Mission Hill: 5.40. Spearfish: 28.45. Sunbeam: 3.75.  
Virginia: 2.80. Winfred: 5. W. H. M. U., 60.

**TEXAS—\$109.98.**

Denison: 109.98.

**VERMONT—\$364.91.**

Barre: L. U., 9. Bellows Falls: L. U., 15. Bennington: North, W. H. M. S., 5.50. Brandon: W. H. M. S., 8. Burlington: First W. A., 20. Craftsbury: North, W. H. M. S., 4.80; North, S. S., 3.08. Chelsea: L. B. S., 7. East Hendrick: 4.10; Poultney: 5. Enosburg: W. H. M. S., 5. Essex Junction: O. C., 6. Fair Haven: W. H. M. S., 6.40. Ferrisburg: W. H. M. S., 5. Glover: West, S. S., 6.90. Granby: W. H. M. S., 3. Johnson: 13; W. H. M. S., 7. Ludlow: W. A., 10. Lyndonville: W. H. M. S., 3. Manchester: 40.78; W. H. M. S., 5. Middlebury: W. H. M. S., 10. New Haven: L. U., 5. Newport: W. H. M. S., 4. Orleans: W. H. M. S., 8. Peacham: W. H. M. S., 10. Royalton: M. S. Sarah Skinner, 4. Rutland: W. H. M. S., 20; West, W. H. M. S., 5. Shoreham: W. H. M. S., 6. Springfield: W. H. M. S., 6. West Albans: W. H. M. S., 5. St. Johnsbury: North, W. A., 25; South, W. H. M. S., 15. Townsend: W. H. M. S., 2. Vergennes: W. H. M. S., 6.85. Wallingford: W. H. M. S., 7. Wells River: W. H. M. S., 2.50. Williamstown: W. H. M. S., 6. Woodstock: 25.

**WASHINGTON—\$12.**

Aberdeen: First, 12.

**WISCONSIN—\$91.91.**

Clintonville: First, 7.50. Elroy: 3.16. Ffield: 3. Lyaxville: 2. Madison: First, 5. Manning: 1. Pittsville: 1.57. Seymour: 5. Spring Brook: 4. Two Rivers: 26. Walworth: 10.65. W. H. M. U., 23.03.

**INTEREST—\$1,015.**

N. Y. Interest, 1,015.

**LOANS REFUNDED—\$7,472.**

Berkeley, Cal.: North, on loan, 150. Pasadena, Cal.: West Side, on loan, 2,400. San Francisco, Cal.: Bethany, on loan, 180. Westville, Ill.: on loan, 25. Dubuque, Ia.: Summit, on loan, 20. Perry, Ia.: on loan, 250. Kirwin, Kan.: Balance on loan, 20. Manhattan, Kan.: on loan, 300. Portage, Me.: on loan, 50. South Portland, Me.: Bethany, on loan, 50. Frostburg, Md.: on loan, 120. Worcester, Mass.: Armenian, on loan, 150. Central Lake, Mich.: on loan, 50. Grand Ledge, Mich.: on loan, 50. Minneapolis, Minn.: 38th St., on loan, 42. St. Louis, Mo.: Reber Place, on loan, 30. Ashland, Neb.: on loan, 375. Grand Island, Neb.: on loan, 25. Norfolk, Neb.: Second, balance on loan, 20. Asbury Park, N. J.: on loan, 500. Chatam, N. J.: on loan, 500. Bay Shore, N. Y.: on loan, 50. Salamanca, N. Y.: on loan, 400. Carrington, N. D.: on loan, 200. Jamestown, N. D.: Second, on loan, 200. Portland, Ore.: Ebenezer, on loan, 150. Braddock, Pa.: First, Second, on loan, 245. Seattle, Wash.: Pilgrim, on loan, 500. Milwaukee, Wis.: North Side, on loan, 300. Stoughton, Wis.: on loan, 120.

**INTEREST ON CHURCH LOANS—\$489.50.**

Birmingham, Ala.: Pilgrim, 100. Pasadena, Cal.: West Side, 8. Rogers Park, Ill.: 60. Wilmette, Ill.: 35. Springfield, Mo.: First, 45. Asbury Park, N. J.: 45. Coney Island, N. Y.: 37.50. Salamanca, N. Y.: 36. Carrington, N. D.: 28. Seattle, Wash.: Pilgrim, 45. Dodgeville, Wis.: Plymouth, 50.

**LEGACIES—\$584.74.**

Syracuse, N. Y.: Estate George F. Hitchcock, 100. Kingston, R. I.: Estate Susan W. Eldred, 484.74.

**FOR PARTICULAR CHURCHES.****ILLINOIS—\$10.**

Chicago: North Englewood, 10.

**IOWA—\$187.10.**

Anita, 1.10. Burlington: 10. Cedar Falls: 15. Clinton: 4. Cresco: 3. Creston: 6. Davenport: Edwards, 10. Decorah: 1. Des Moines: Plymouth, 1. Eldora: 5. Farragut: 3. Gomer: 4. Grinnell: 24.25. Hampton: 5. Harlan: 5. Humboldt: 3. Independence: 3.45. Iowa City: 3. Marshalltown: 12.62. Magnolia: 1. Mason City: 4.45. Muscatine: 5. Oskaloosa: 4. Ottumwa: First, 9.85. Riceville: 1.50. Rowan: 1. Sibley: 4. Tabor: 14.25. Traer: 4.63. Waterloo: 13. Webster City: 5.

**NEW YORK—\$100.**

Briar Cliff Manor: K. S., 10. Brooklyn: Flatbush, L. U., 12.25. Candor: L. M. G., 10. Gloversville: L. B. A., 16. Greene: W. M. S., 2. Honeoye: 3.75. New York: Broadway Tabernacle, S. W. W., 2. Walton: W. M. U., 15. W. H. M. U., 29.

**FOR PARSONAGE BUILDING.****ARIZONA—\$87.50.**

Jerome: on loan, 37.50. Tombstone: balance on loan, 50.

**CALIFORNIA—\$105.**

Los Angeles: Salem, on loan, 60. Mill Valley: on loan, 20. Suno 1 Glen: on loan, 25.

**COLORADO—\$150.**

Boulder: on loan, 100. Denver: Harmon, on loan, 50.

**CONNECTICUT—\$90.30.**

Brooklyn: Mrs. N. G. Williams, 3. Hartford Park: 40. Litchfield: N. E. Conference, 26.30. Norwich Park: W. H. M. S., 20; Harriet Marr, 1.

**DISTRICT OF COLUMBIA—\$50.**

Washington: Senator Crane, 50.

**IDAHO—\$30.**

Council: on loan, 30.

**ILLINOIS—\$179.88.**

Albion: S. S., 1.69; Jr. Y. P. S. C. E., 20. Batavia: Lucy C. Patterson, 20. Buda: Jennie Stuart, 5. Chicago: Lawn, on loan, 25; Leavitt St., Pri. S. S., 6.10; Mont Clare, S. S., 1.26; Ravenswood, 15; South, M. B., 60. Clifton: W. S., 26. Evanston: First, Pri. S. S., 1.30. Hinsdale: Pri. S. S., 6; M. B., 3. Minden: S. S., 3.68. Moline: Union, on loan, 25. Paxton: Jr., Y. P. S. C. E., 50. Port Byron: M. B., 2. Rockford: Second, B. & G. T. C., 2.05. Springfield: Plymouth, on loan, 25. Sterling: Jr., Y. P. S. C. E., 50. Western Springs: G. M. B., 2. Wheaton: Mrs. B. Hancock, 3; Rachael M. Smith, 5.

**IOWA—\$126.**

Iowa Falls: on loan, 40. Mt. Pleasant: on loan, 86.

**KANSAS—\$72.50.**

Almena: on loan, 31. Parsons: on loan, 40. Valeda: Rent, on loan, 1.50.

**MASSACHUSETTS—\$14.43.**

Newton: Eliot, 14.43.

**MINNESOTA—\$72.50.**

Lamberton: L. A. S., on loan, 25. Minneapolis: Swede, on loan, 30. Sauk Rapids: on loan, 17.50.

**NEBRASKA—\$115.**

Bertrand: on loan, 75. Napier: on loan, 40.

**NEW HAMPSHIRE—\$20.**

Brother and sister, 20.



**NEW YORK**—\$40.  
 Briarcliff Manor: W. M. S., 25. Roscoe: 15.  
**NORTH CAROLINA**—\$37.50.  
 Tryon: on loan, 37.50.  
**NORTH DAKOTA**—\$50.  
 Fargo: First, on loan, 37.50. Heaton: on loan, 12.50.  
**OHIO**—\$5.  
 Oberlin: L. G. B. Hills, 5.  
**OKLAHOMA**—\$100.  
 Wynoka: Balance on loan, 100.  
**OREGON**—\$25.  
 Portland: Highland, on loan, 25.

**SOUTH DAKOTA**—\$163.  
 Oacoma: on loan, 20. Pleasant Valley: on loan, 143.  
**UTAH**—\$25.  
 Park City: on loan, 25.  
**WASHINGTON**—\$135.  
 Blaine: on loan, 10. Edmonds: Balance on loan, 25. Kalama: on loan, 25. Lopez: on loan, 25. West Seattle: on loan, 50.  
**WYOMING**—\$62.50.  
 Cheyenne: First, on loan, 62.50.  
 Receipts for Church Building... \$16,862.75  
 Receipts for Particular Churches 297.10  
 Receipts for Parsonage Building... 1,756.11  
 Total Receipts for the Month... \$18,915.96

## The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer

### Contributions For Missionary Work

April, 1909

NOTE.—In the following list the Children's Day contributions are indicated by italic type; other contributions are in roman.

Where no name follows that of the town the contribution is from the church or church and society of that place. Where a name follows, it is that of a church. S. means Sunday-school; C. means church; C. E., the Young People's Society of Christian Endeavor. "For Supplies" refers to money received for helps which had been granted from our missionary fund.

**ALABAMA**—  
 Beloit: Olivet S., 1. Birmingham: Pilgrim S., 3.45; supplies, 1.50. Total, \$5.95.

**N. CALIFORNIA**—  
 Black Diamond: P. S., 7.50. Campbell: S., 1.79. Hot Springs: 5.75. Pacific Grove: 15.50. Scandinavian Colony: 50. Tipton: 6.67. Total, \$37.71.

**S. CALIFORNIA**—  
 Elder: L. L., 1.91. Eucalyptus: L. L., 3.96. Heber: L. L., 1.05. Indio: L. L., 3.58. Los Angeles, Fruitland S., .78. Verde: L. L., 2.30. W. H. M. U., 50. Total, \$63.58, (of which \$50 was received through W. H. M. U.)

**COLORADO**—  
 Denver: Englewood S., 2.30. Fort Morgan: 2.03. Greeley: 5. Sedgwick-Friedens: S., 2. Total, \$11.33.

**CONNECTICUT**—  
 Ashford: 2. Bethel: S., 20.79. Bristol: 2.52. Cromwell: S., 49.77. Eastford: 7.50. Manchester, No.: Second S., 16.45. New London: First S., 10.59; Second S., Prim., 5. North Stonington: 8.67. Old Saybrook: 5.10. Salisbury: 10.10. Sharon: 4.09. Southington: S., 7.36. Thomaston: Ind., 5. Warren: 2.50. Windsor Locks: 60.60. Total, \$218.04.

**FLORIDA**—  
 Jacksonville: Ind., 1.

**GEORGIA**—  
 Savannah: Pilgrim S., 1.

**IDAHO**—  
 Challis: W. S., 2. Grand View: S., .85. Murphy: collection, 1.45. Priest River: 3.16. Union: 4.70. Westlake: 1. Evangelistic meetings, 4.96. Total, \$18.12 (of which \$2 was received through W. H. M. U.)

**ILLINOIS**—  
 Chicago: Leavitt St., 1; Warren Ave., 10.98; Mont Clare, Primary S., .30; Windsor Park S., 4.26; Dupo, 2.09. Edelstein: 1. Elgin: W. S., 13.75. Granville: 38.65; S., 17.94. Harvey: W. S., 5. Lawn Ridge: 1.

Oak Park: First, 8. Peoria: First, 35. Rockford: Second W. S., 2. Rollo: M. B., 1. Speer: 1. Wheaton College: Primary S., 1.50. Total, \$144.47 (of which \$20.75 was received through W. H. M. U.)

**IOWA**—  
 Alden: S., 5.19. Cedar Rapids: First W. S., 3; Bethany W. S., 5. Davenport: Edwards, 29.42. Des Moines: Plymouth W. S., .50. Dickens: S., 3.75. Gomer: S., 2. Green Mountain: W. S., 5.20. Grinnell: W. S., 2. Iowa City: S., .93. Ogden: W. S., 1.15. Otho: S., 11. Riceville: S., 3.75. Friend, H. J. W., 5. Total, \$77.89 (of which \$16.85 was received through W. H. M. U.)

**KANSAS**—  
 Fall River: 4.05. Kirwin: W. S., 1.50. Osborne: 10. Sycamore: .87. Western Park: 2.05. Wichita: Fairmount W. S., 5. Total \$23.47 (of which \$6.50 was received through W. H. M. U.)

**MAINE**—  
 Phippsburg: 4.41. South Berwick: S., 4.42. Total, \$8.83.

**MASSACHUSETTS**—  
 Acton: 1.67. Ashburnham: First, 6.80. Beverly: Dane St., 35. Boston: Old South W. S., 50. Cambridge: Pilgrim, 6.75. Danvers: Maple St., 30.18. Falmouth: First, 10. Framingham: South, 22.52. Holyoke: Second, 60.58. Lenox: S., 8.03. Medford West: S., 5. Marlboro: 12.42. Melrose: Jr. Dept. S., 3. Newton: First, 24.18. Northbridge: Whitinsville S., 110.23. Norwood: Friend, 2.50. Royalston: 13. Springfield: South, 5.75. Topsfield: 5. Wakefield: 10. Winchendon: North, 3.90. W. H. M. A., of Massachusetts and Rhode Island, 150. Total, \$576.56 (of which 150 was received through W. H. M. A.).

**MICHIGAN**—  
 Greenville: 5. Hersey: S., 3. Olivet: 3.83. Three Oaks: E. K. W., 600. Wayland: S., 2.50. Total, \$614.33.

**MINNESOTA**—  
 Appleton: W. S., 1. Benson: W. S., 20.

**Campbell:** W. S., 1. **Clearwater:** C. E., 6. **Hawley:** W. S., 1.50. **Hopkins:** C. and S., 5.04. **Lyle:** W. S., 1. **McIntosh:** 1. **Mantorville:** W. S., 1. **Mentor:** 1. **Minneapolis:** First, W. S., 5; Plymouth W. S., 3; Lyndale W. S., 1.50. **Fremont Ave.,** 11.50; **Bethel S.,** 5.21. **New Ulm:** W. S., 1. **Northfield:** 10. **St. Paul:** Park Primary S., 25; W. S., 6; **Bethany C. E.,** .50; **Olivet W. S.,** 1; **Bell Chapel S.,** .29. **Stewartville:** W. S., 2. **Winona:** First W. S., 5. Thank offering, W. S., 5. Total, \$120.54 (of which \$55 was received through W. H. M. U.)

**MISSOURI—**

**Carthage:** W. S., 6.20. **Cole Camp:** W. S., .50. **Hamilton:** C. and S., 6. **Kansas City:** First S., 8.50; W. S., .50; P. S., 5; **Tabernacle W. S.,** 3.50; **Ivanhoe Park S.,** 4.70; **Beacon Hill W. S.,** 2.50; **Westminster W. S.,** 35; **Prospect Ave. W. S.,** 1.70. **Kidder:** W. S., 2. **Maplewood:** S., 6; W. S., 7.20. **New Cambria:** First W. S., .50. **Pierce City:** W. S., .50. **St. Joseph:** **Tabernacle W. S.,** 15. **St. Louis:** First Senior W. S., 32; **Aux. W. S.,** 11.50; **Pilgrim,** 8.32; **Senior Dept. W. A.,** 5.97; **Junior Dept. W. A.,** 2.27; **Compton Hill W. S.,** 1; **Hyde Park S.,** 2.50; **Hyde Park W. S.,** 1.85. **Sedalia:** First L. M. S., 1; Second C. E., 6; Second L. M. S., .50. **Springfield:** First L. M. S., 17.50. Total, \$245.21 (of which \$6 is C. D. collection and \$198.19 received through W. H. M. U.)

**MONTANA—**

**Absarokee:** 1.60. **Billings:** C. C., 1. **Glasgow:** 1.75. **Great Falls:** 16.93. **Heron:** S., 2.73. **Ismay:** 1.39. **Judith Gap:** 2.05. **Laurel:** S., 10. **Noxan:** S., 2.18. **Paradise:** .75. **Polson:** 7.20. Total, \$47.58.

**NEBRASKA—**

**Argo:** 2.15. **Comstock:** 1.47. **Crete:** 10. **David City:** 4.44. **Dodge:** 7.43; Ind., 10. **Halsey:** S., 1.93. **Hay Flat:** No. 43 S., .19. **Howells:** 4.74. **Linwood:** 8.65. **Mizpah:** No. 26 S., .40. **Purdum:** S., 7.17. **Rising City:** 4.81. **Seward:** S., 2. **Strang:** 2.67. **Uehling:** 2.53. **Ulysses:** 8. **Wahoo:** 5.95. **Wescott:** 3.85. **Wilcox:** 7. **York:** 6. Supplies, .95. Total, \$102.33.

**NEW HAMPSHIRE—**

**Bartlett:** S., 2. **Concord:** First, 20.78. **Durham:** S., 25. **Rye:** 5. Total, \$52.78.

**NEW YORK—**

**Antwerp:** C. E., 5. **Binghamton:** First (Ind.), 25. **Brooklyn:** Flatbush L. U., 5.25. **Cambria:** 1. **Candor:** L. M. G., 10. **Gloversville:** L. A., 7. **Le Raysville:** Sunbeams, 10. **New York:** Broadway Tabernacle S. W. W., 2. **Nyack:** W. S., 5. **Oswego Falls:** 1.60; C. E., 3.40. **Riverhead:** S., 15.45. **Savannah:** C. E., 3. **Sherburne:** M. E., 10. **Utica:** Bethesda W. S., 5. Total, \$108.70 (of which \$22.25 was received through W. H. M. U.)

**NORTH DAKOTA—**

**Bostonia:** S., 1.76. **Dexter:** S., 1.30. **Harvey:** First, 3.75; **Eigenheim,** 3.32; **Ebene-**

**zer,** 2.50. **Hastings:** First, 5.76; Second, 2.91. **Hurdsfield:** 22.75; S., 4.78. **Lamoine:** S., .65. **McHenry:** 2.07. **Medina:** S., 5. **Melville:** C. and S., 3.58. **Pekin:** 2.50. **Richardton:** 2.50. **S. Olsen:** S., 1. **Sterling:** 2. **Wyndmere:** 6.51. Total, \$74.64.

**OHIO—**

**Alexis:** 2.25. **Brownhelm:** W. S., .75. **Cannfield:** Ind., .50. **Chagrin Falls:** L. A., 1.20. **Chardon:** W. S., .50. **Cincinnati:** Columbia W. S., 1; Plymouth W. S., 1.46. **Cleveland:** First W. S., 5; **Euclid Ave. W. S.,** 16.26; **Euclid Ave. Y. L.,** 1.50; **Bethlehem W. S.,** 2; **Highland W. S.,** .50; **Cyril C.,** 5. **Eagleville:** C. E., .56. **East Cleveland:** W. S., 1.50. **Kent:** W. S., .50. **Lafayette:** 4. **Lima:** W. S., 1.65. **New London:** W. S., .70. **Oberlin:** First, 13.95; Second, 10.45. **Painesville:** First, 2.39. **Ravenna:** W. S., 1.40. **Ridgeville Corners:** S., .30; W. S., 1.05. **Saybrook:** 5. **Springfield:** First S., 5.25. **Toledo:** Washington St., .50. **Wayne:** C. E., .55. Total, \$87.67 (of which \$36.97 was received through W. H. M. U.)

**OREGON—**

**Eagle Point:** 1.50. **Eugene:** 3.50. **Fernvale:** S., 1.05. **Oswego:** S., 1. **St. Helen's:** S., 2.82. **Supplies,** 3.32. Total, \$13.19.

**PENNSYLVANIA—**

**Meadville:** 9.80.

**RHODE ISLAND—**

**Central Falls:** 6.15. **Saylesville:** S., 10. Total, \$16.15 (of which \$10 is C. D. collection.)

**SOUTH DAKOTA—**

**Aberdeen:** 3.50. **Bryant:** 1. **Canova:** S., 1. **Chalk Butte:** S., 1.35. **Houie:** S., .50. **Red Owl:** S., 1.42. **South Shore:** S., 3.48. **Sulphur Divide:** Collection, 1.20. **Wessington Springs:** A. W., 3. Total, \$16.45.

**TEXAS—**

**Farwell:** R. C., .10. **Frona:** 5.01. Total, \$5.11.

**VERMONT—**

**Brattleboro:** West, First, 4.53. **Charlottesville:** 4.07. **Woodstock:** 30.20. Total, \$38.80.

**WASHINGTON—**

**Allyn:** S., 3. **Anacortes:** P. S., 4.61. **Cliffs:** S., 1.90. **Clifton:** 40. **Gardendale:** S., .90. **Oakeshill:** S., 2. **Pleasant View:** S., 2.15. **Plymouth:** S., 3. **Silvana:** 2.76. **Toit:** S., 4.15. **Victor:** S., .75. **Wickersham:** P. S., 2.95. Total, \$28.57.

**WISCONSIN—**

**Milwaukee:** Bethlehem, 3.50.

**WYOMING—**

**Hudson:** 1.65. **Rairden:** Collection, .65. **Shoshoni:** S., 1.50. **Worland:** 4. Total, \$7.80.

Total, \$2,781.10 (of which \$16 is C. D. collections and \$608.51 received through W. H. M. U.)

During the month the Society aided 179 schools, of which 33 were newly organized.

## Congregational Education Society

S. F. Wilkins, Treasurer

Receipts for May, 1909

**MAINE—\$27.65.**

**Eastport:** 2. **Gardiner:** 5. **Hallowell:** Old So. Ch., 1. **Lewiston:** Pine St. Ch., 6. **Lyman:** 2.50. **Skowhegan:** Island Ave. Ch., 8.65. **Woodfords:** Mrs. F. A. Hamblen, 2.50.

**NEW HAMPSHIRE—\$393.30.**

**Andover:** Rev. W. P. Elkins, 1.20. **Barrington:** Friends, 5. **Berlin:** 3.85. **Claremont:** 20. **Gilmanston:** Iron Works, 2.25. **Hampstead:** 5. **Hampton:** 1. **Haverhill and Plaistow:** 5. **Lebanon:** Friend 10. N. H. F. C. I. & H. M. U., 340.

**VERMONT—\$286.52.**

**Dorset:** 10. **Springfield:** 14.56. **Waterbury:** 4. Woman's Home Miss'y Union, 257.96.

**MASSACHUSETTS—\$1,916.82.**

**Arlington:** B. M. A., 15. **Beachmont:** 7. **Blandford:** 1st Ch., 5.77. **Boston:** Park St. Ch., 48.91; **Dorchester,** Pilg. Aux., 10; **Friends,** 10; **Trustees,** Andover T. S., 125. **Boxford:** 2nd Ch., 5. **Roxbury:** Highland Ch., 14.79. **Braintree:** 1st Ch., 10.53. **Brighton:** 6. **Hyfield:** Essex North Conference, 20.50. **Gloucester:** Friends, 10. **Greenwood:** Union Ch., 25.59. **Hyde Park:** 1st Ch., 36.29; S. S., 10. **Lancaster:** Evang. Ch., 12. **Littleton:** Orth. Ch., 10. **Lynn:** Central Ch., 9.94. **Medford:** Mystic Ch., 28.35. **Melrose:** Orth. Ch., 7.80. **Melrose:** Highlands, 17.50. **Milford:** 36.35. **Newburyport:** Belleville Ch., 5.71; Prospect St. Ch., 25. **Northborough:** Evang. Ch., 23.02. **Northampton:** Edward Ch., 5. **Peabody:** South Ch., 34; **Sunshine Circle,** So. Ch., 5. **Reading:** 10. **South Framingham:** Grace Ch., 20. **Wayland:** Trinitarian Ch., 6.78. **Wellesley:** 25.23. **West Medford:** 8.66. **Whitman:** 11.10. Woman's Home Miss'y Ass'n, 1,255.

**CONNECTICUT—\$580.41.**

**East Hampton:** 11.60. **East Hartford:** Kindergarten Dept. S. S., 1st Ch., 3.17. **East Haven:** 8.75. **Groton:** 2.50. **Hartford:** Park Ch., 40. **Middlefield:** 3.11. **New Haven:** Davenport Ch., 8.20; Hon. Simeon E. Baldwin, 150. **Northfield:** 7.88. **Norwich:** 3rd Ch., 15. **Shelton:** 5.15. **South Windsor:** 2nd Ch., 11.12. **Talcottville:** 56.38. **Westport:** 3.66; S. S., 3.58. **Wolcott:** 2. **Woodstock:** 1st Ch., 11.80. Woman's Home Missionary Union, 236.51.

**RHODE ISLAND—\$3.00.**

**Providence:** W. M. O., 3.

**NEW YORK—\$299.36.**

**Gloversville:** 1st Ch., 48.22. **Patchogue:** 1st Ch., 22.25. **Sherburne:** 1st Ch., 50.80. **Westmoreland:** 1st Ch., 4. Woman's Home Missionary Union, 174.09.

**NEW JERSEY—\$212.73.**

**East Orange:** 1st Ch., 2.73. **Montclair:** 1st Ch., 100. Woman's Home Missionary Union, 110.

**PENNSYLVANIA—\$10.**

Woman's Home Missionary Union, 10.

**OHIO—\$130.67.**

**Lodi:** 13.10. **Lorain:** 1st Ch., 12.26. **Pittsfield:** 5. **Toledo:** Wash'n St. Ch., 5.31. **Unionville:** 4.50. Woman's Home Miss'y Union, 90.50.

**INDIANA—\$13.77.**

**East Chicago:** 13.77.

**ILLINOIS—\$793.37.**

**Batavia:** 13. **Bureau:** 5. **Chicago:** Grace S. S., 12; Green St. Ch., 7.75. **Crystal Lake:** 3.50. **Fall Creek:** 30. **Glen Ellyn:** S. S., 12. **Marseilles:** S. S., 12. **Peoria:** 1st Ch., 35. **Roscoe:** 2.25. Woman's Home Missionary Union, 660.87.

**MICHIGAN—\$44.70.**

**Benton Harbor:** 1st Ch., 35. Woman's Home Missionary Union, 9.70.

**WISCONSIN—\$3.00.**

**Mukwonago:** 1.50. **Williams Bay:** 2.

**IOWA—\$443.09.**

**Cromwell:** 6.98. **Dubuque:** 1st Ch., 32.64. **Iowa City:** 2.85. **Red Oak:** 10.80. **Waucoma:** 2.52. Woman's Home Missionary Union, 387.30.

**MINNESOTA—\$39.08.**

**Minneapolis:** Park Av. S. S., 12; Pilg. Ch., 17.08. **Princeton:** 10.

**KANSAS—\$1,780.**

**Garden City:** Miss V. Knickerbocker, 5. **Mt. Hope:** Miss M. Ogan, 20. **Partridge:** Mrs. H. Ghormley, 15. **Sedgwick:** Miss E. Mattuck, 100. **Tonganoxie:** 5. **Wichita:** H. E. Thayer: 750; E. M. Leach, 250; Ladies Lib. Club, 200; Rorabaugh D. G. Co., 100; Miss F. C. Clough, 100; Greenfield C. Co., 50; Geo. S. Wilson, 50; Miss M. B. Diamond, 50; A. G. Mueller, 10; Henry Haas, 10; Henry Entz, 25; Dr. S. A. Bass, 25; Mrs. C. H. Isely, 5; Mrs. Knickerbocker, 5; M. C. Jones, 5.

**NEBRASKA—\$21.08.**

**Blair:** 15.08. **Omaha:** St. Mary's Ch. Member, 6.

**NORTH DAKOTA—\$5.**

**Monango:** Mr. and Mrs. J. C. Engle, 5.

**SOUTH DAKOTA—\$134.**

**Elk Point:** 7. **Myron:** 7. Woman's Home Missionary Union, 120.

**MISSOURI—\$1,618.2.**

**Iberia:** 9.45. **Kansas City:** Mrs. M. E. Armour, 700. **New Cambria:** 1st Ch., 14. **St. Louis:** 1st Ch., 85.18; Pilg. Ch., 232.75; Fountain Park, Ch., 40.39. **Sedalia:** 2nd Ch., 7. **Webster Groves:** 1st Ch., 118.05; Old Orchard Ch., 5. Woman's Home Missionary Union, 50.

**COLORADO—\$3.43.**

**Arriba:** 1.35. **Flagler:** 2.08.

**OKLAHOMA—\$8.50.**

**Pond Creek:** 8.50.

**MONTANA—\$9.30.**

**Red Lodge:** 9.30.

**CALIFORNIA—\$86.75.**

**Eureka:** 1st Ch., 9.9. **Norwalk:** Bethany S. S., 1.70. **San Francisco:** 1st Ch., 63.35. **Saratoga:** Ch. and S. S., 12.

**UTAH—\$1,181.50.**

**Provo:** Many Friends, 114; Olmstead Inst, 100; Mrs. Lottie L. Ray, 50; W. H. Ray, 75; J. W. N. Whitcotton, 75; G. H. Blumenthal, 50; R. R. Irvine & Son, 25; J. T. Farrar, 25; State Bank, 25; Central Lumber Co., 25; Wood Clifton Co., 25; Jacob Evans, 25; John E. Bott, 25; Farrar Bros. Co., 25; E. E. Coryman, 25; Jesse Knight, 25; Mr. Havercamp, 22.50; Agnes I. Whitcotton, 20; J. M. Gulick, 20; W. H. Brereton, 15; Dr. J. E. Hosmer, 15; C. H. Ward, 12.50; S. H. Goodwin, 25; Martha B. Ward, 12.50; Jas. A. Whitcotton, 10; Wendell M. Whitcotton, 10; George O. Whitcotton, 10; E. D. Bedford, 10; Sam Schwab, 10; S. P. Brereton, 10; Barton & Blake, 10; Y. A. and Y. S. M. I. Ass'n, 10; W. B. Searle, 10; E. E. Coryman, 10; Farrar Bros & Co., 10; G. W. Craig, 5; John T. Taylor, 5; Ralph Archbold, 5; Davis Millinery Co., 5; Central Meat Co., 5; Bailey Bros., 5; Moore Drug Co., 5; John Marwick, 5; Provo Realty Co., 5; F. J. Hedquist, 5; Joseph Berry, 5; Wilford Perry, 5; C. Kimber, 5; C. L. Grier, 5; August Fischer, 5; N. H. Nelson, 5; Fred Bee, 5; Maiben Paint & Glass Co., 5; Phil Speckart, 5; Thos. S. Jones, 5; Arthur Noon, 5; McCoard Bros., 5; M. Cheever, 5; Dr. Westwood, 5; Peter Boyce, 5; Mrs. Harriet Buckler, 5; A. E. Buckler, 5; B. F. Roper, 5; Carpenter Seed Co., 5; E. D. Sutton, 5; John R. Twelves, 5; Sam Schwab, 5; Geo. Havercamp, 5; Dr. F. W. Taylor, 5; R. R. Irvine & Son, 5; Grant C. Bagley, 5; J. E. Bott, 5; H. C. Jex, 5; J. W. Bird, 5; L. A. Culbertson, 5; Provo Meat & Packing Co., 5; Dr. D. Westwood, 5; Mrs. Otto Suhr, 5.

**Summary—May, 1909.**

Donations ..... \$9,789.35



# Congregational Board of Ministerial Relief.

B. H. Fancher, Treasurer.

Receipts for May, 1909.

## CALIFORNIA—\$15.

East Auburn: Rev. Chas. Van Norden, 5. Eureka: Mrs. Norman Jewett, 1. Los Angeles: Rev. M. S. Croswell, 5. Redlands: Rev. A. L. Park, 4.

## COLORADO—\$1.

Denver: Rev. R. Sanderson, 1.

## CONNECTICUT—\$250.09.

Ansonia: First, 34.48. Chester: Mr. M. A. Brooks, 2.50; Mrs. W. G. Brooks, 2.50. Hartford: First Y. W. H. M. S., 25; Rev. Joseph H. Twichell, 1. New Britain: Mrs. S. A. Strong, 100. New Canaan: 26. New Haven: Rev. Isaiah W. Sneath, 1. Davenport: 2.34. Norwich: Greenville, 5. Plainville: 9.50. Salisbury: Rev. Lyman Warner, 1. Stamford: 30.47. Westport: 3.45. Willimantic: 5.85.

## FLORIDA—\$3.

West Palm Beach: Rev. Edwin A. Waldo, 3.

## IDAHO—\$5.

Boise: Rev. R. B. Wright, 5.

## ILLINOIS—\$79.73.

Belvidere: Mary C. Taylor, 5. Champaign: 32.47; Rev. J. A. Holmes, 5. Chicago: Mr. E. H. Pitkin, 25; Mr. Thomas Ter Maat, 1; Rev. G. B. Wilcox, 2. Geneseo: Mr. F. E. Mather, 1. Mendon: 8.26.

## INDIANA—\$1.

Moore's Hill: Mr. John Hawkswell, 1.

## IOWA—\$11.75.

Decorah: Rev. M. Willett, 1. Iowa City: 1.75. Monona: 9.

## KANSAS—\$45.28.

Linwood: 2. Newton: Kansas State Association, 43.28.

## LOUISIANA—\$2.

Roseland: Rev. Wm. H. Watson, 2.

## MAINE—\$14.

Lewiston: Pine St., 4. Portland: Mr. S. B. Southworth, 10.

## MASSACHUSETTS—\$271.37.

Andover: A Friend, 25; Andover Conf, 19; Mrs. John Richards, 40; Rev. John P. Taylor, 1; Rev. F. A. Wilson, 1. Brockton: Mr. Eldon B. Keith, 5. Cambridge: Rev. James H. Ropes, 5. Concord Junction: A Friend, 5. East Northfield: Rev. N. Fay Smith, 1. Ipswich: Rev. T. Frank Waters, 1. Lee: Mrs. S. C. Shannon, 1. Lynn: Central, 14.34. Lowell: Mr. Jacob Rogers, 50. Mill River: Rev. Garrett B. Stryker, 1. Newton Center: Miss Emily W. Tyler, 2. Newtonville: Rev. J. T. Stocking, 1. Oakham: Rev. W. E. Streeter, 1. Paxton: 5.25. Petersham: North, 12.25. Rochester: First, 1. Roxbury: Rev. Winfred C. Rhoades, 1. Somerset: Mr. Frank A. Morrill, 10. Somerville: Misses Webster, 2. South Boston: Phillips, 30. South Dennis: "Two Friends," 5. Southampton: 14.14. Swampscott: 3.56. Ware: Mr. Gamaliel Marsh, 1. West Medford: 10.83. Whitinsville: Rev. John R. Thurston, 1. Wilbraham: Rev. Josiah G. Willis, 1.

## MICHIGAN—\$9.

Detroit: Mr. E. N. Foster, 5. Lawrence: Mr. H. Chas. Halbert, 1. Pontiac: First, 3.

## MINNESOTA—\$10.80.

Janesville: Janesville Conference, 4.80. Northfield: Rev. Edward S. Dean, 2; Rev. James W. Strong, 2.

## MISSOURI—\$42.80.

Springfield: State Relief Fund, 42.80.

## MONTANA—\$10.25.

Helena: Rev. J. A. Barnes, 1. Red Lodge: 9.25.

## NEBRASKA—\$42.43.

Ainsworth: 28.68. Hallam: Rev. F. C. F. Scherff, 1. Omaha: Association, 12.75.

## NEW HAMPSHIRE—\$21.80.

Berlin: 1.70. Concord: N. H. F. C. I. & H. M. U., 4. Manchester: Miss Isabella G. Mack, 2. Ossipee: 7. Portsmouth: Rev. Lucius H. Thayer, 5. Tilton: Rev. C. C. Sampson, 1. West Concord: Rev. Edwin A. Tuck, 1.

## NEW JERSEY—\$21.28.

Lawrenceville: Mr. J. F. Stearns, 1. Montclair: "A Friend," 10. Verona: Rev. J. R. Pratt, 5.

## NEW YORK—\$296.90.

Brooklyn: Lewis Ave., 85.68; Rev. Chas. J. Allen, 1; Rev. Marcus B. Taylor, 1; "A Friend," 5. Plymouth Ch., 112.40. Gloversville: Mrs. M. D. Mills, 2. Middletown: North St., 5. New York: W. H. M. U., 62.08; Mr. John Vanderbuilt, 1; Rev. Wm. H. Rockwell, 1. Portchester: Rev. H. Watson Smith, 1. Riverhead: Sound Ave., 14.74. Scarsdale: Mr. H. C. Herring, 5.

## OHIO—\$105.56.

Akron: Puritan Conference, 12.71. Austintown: Grand River Association, 8.30. Brighton: 1.80. Chardon: Plymouth Rock Association, 7.60. Cleveland: Central Ohio Association, 9.21. Cleveland Association, 5.70. Lyme: 5.35. Medina: 25; Medina Association, 6.71. North Fairfield: 4. Rochester: 1.20. Toledo: Association, 16.45. Washington St. 1. 53.

## OKLAHOMA—\$1.

Muskogee: Mr. Thos. Duncan, 1.

## OREGON—\$15.20.

Forest Grove: 14.20. Portland: Mrs. Mary D. Kelsey, 1.

## PENNSYLVANIA—\$1.

Williamsport: Mrs. E. A. Page, 1.

## RHODE ISLAND—\$3.

Thornton: Rev. Wm. H. Starr, 3.

## SOUTH DAKOTA—\$2.

Hot Springs: Mr. Wm. Black, 2.

## TEXAS—\$15.

Austin: Mr. Ira H. Evans, 10. Dallas: Witness, 5.

## VERMONT—\$23.75.

Bradford: 7.50. Burlington: Mrs. Harriet S. Worcester, 5. Middleboro Weybridge: 5. New Haven: 3.40. Windham: 2.85.

## WISCONSIN—\$2.

Medford: Mrs. H. M. Osgood, 1. West Granite: Mr. Robert Pritchard, 1.

## HAWAIIAN ISLANDS—\$11.

Waimia: Hawaiian Association, 11. Total receipts, \$1,333.99.

# CONGREGATIONAL Summer Assembly

## FRANKFORT, MICHIGAN

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*EVENING LECTURES, ENTERTAINMENTS,* and Sermons by President Davis and Prof. Harper, Secretary H. C. Herring, D.D., President Frank K. Sanders, D.D., Prof. A. M. Wilcox, Ph.D., Prof. W. G. Waterman, Rev. Frank N. White, D.D., Rev. Dan F. Bradley, D.D., R. J. Bennett, LL.D., Charles H. Kirshner, Esq., Rev. Frank Dyer, and other prominent speakers. Mrs. Zoe Pearl Park of Chicago will have charge of the music and concerts.

*ADMISSION* to the Grounds free. Course tickets to all the exercises of the program except the Saturday evening concerts, \$3.00; two or more in the same family, \$2.50; week tickets, \$1.50, single admission, including concerts 25c.

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FOR INFORMATION ADDRESS

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